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THE GENIUS OF THE INTERNATIONAL COUNCIL

By Hugh S. Magill

* * * * *

WHAT IS the place of the International Council of Religious Education in the field of Christian service? Is it necessary to the accomplishment of a vitally important work? What is its relation to the organized forces of the Protestant Churches? What is it for and what does it do?

The International Council is a comparatively new organization. It was formed less than three years ago by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. To understand its place and properly to evaluate its work, one must consider the conditions and movements that brought it into being, and the form of organization through which it functions.

ONE SHOULD keep in mind that during the development of Protestantism a large emphasis was placed on differing doctrinal interpretations of the Scriptures. The groups that accepted and followed these different interpretations grew into the several Protestant denominations. Sectarianism was strong and the paths of Protestantism tended to diverge. During this period the message of the Church was largely to adults through the ministry of preaching. Although in those days the Protestant Churches did not consciously neglect the child, they made no special provision for the Christian education and training of childhood and youth.

It was during this time that the International Sunday School Association and its auxiliary state and local associations were organized, made up of individual Christians who were members of the different Protestant Churches. These associations placed emphasis on the teaching ministry of the Church through the Sunday school, dealing particularly with childhood and youth. Since they were composed of members from the different Protestant denominations, they emphasized those essential elements of faith and belief common to all Protestant evangelical Churches. These associations rendered a great service in promoting the Sunday school and in awakening the Church to a realization of its importance.

When denominational leaders recognized the importance of the Sunday school it soon came to be regarded as an essential part of every well organized Church. The leading denominations established boards for the promotion of Sunday schools, Sabbath schools, or Bible schools, as they have been differently called. Since these schools are used by the denominations to teach the Bible in accordance with their several interpretations of Scripture, each communion has developed its own system of lesson helps, edited and published by its own publishing house. However, nearly all use the lessons selected by the International Lesson Committee.

These different Protestant denominations soon recognized their common interests in the promotion of the Sunday school. This was inevitable. They s worshipped the same God. They all accepted Chri as Savior and Lord. They edited and published le son helps for the study of the same lessons, selecte from the same Bible by the International Lesson Co mittee, upon which they were represented. Th recognition of common interests led first to the fo mation of an Editorial Association which grew into t Sunday School Council of Evangelical Denominatio made up of representatives from about thirty differe denominational boards. The paths of Protestantis began to converge.

From this brief survey it appears that both the Su day School Association and the Sunday School Coun emphasized the teaching ministry of the Church, a the importance of giving attention to the educati and training of childhood and youth. The Sunda School Association promoted greater unity and c operation among individual Christians of the differe denominations, and the Sunday School Council Evangelical Denominations promoted greater uni and cooperation among the different Church boar There was, however, a good deal of overlapping a many questions arose regarding the proper functio and responsibilities of each.

THE MERGING of these organizations into t International Council of Religious Educati created a new organization which federates the Pr testant Christian forces of the continent for cooperati effort in the development and promotion of religio education. The governing body of the Internatio Council is the Executive Committee, composed of number of representatives selected by the differe cooperating denominations, and an equal numb selected by the auxiliary state and provincial counc of religious education.

Through the International Council the represent tives of the different denominational boards, togeth with representatives from the field where the work actually carried on, determine standards and devel plans and policies. International standards for t Church school are recognized by all the cooperati denominations, and by the auxiliary organizations the field, since all are represented in forming and a proving them. These include standards for leadersh training, children's, young people's, and adult wo week-day and vacation Church schools.

In order that the cooperative program in religio education may be developed in accordance with sou educational principles, the International Council has Committee on Education, composed of educators recognized ability and leadership, representing all t cooperating forces. All matters relating to standar and educational policy are first carefully considered b this Committee, and by it recommended to the Inte national Council for final determination. Specia zation in religious education is given recognitio

rough the Professional Advisory Sections of the ›uncil, which consider and make recommendations the Committee on Education regarding the work their respective fields.

The administrative work of the International ›uncil is carried on by the International staff which present consists of the General Secretary, the editor ıd the Directors of the different departments, which clude the Business Department, the Educational epartment, the Young People's Department, and .e Field Department. A new Department of Re-arch and Service has recently been established and Director will be added in a short time. A Director the Children's Department and a Director of the epartment of Week-day Religious Education have ›en authorized by the Council and will be secured as ›on as necessary funds are available.

THE INTERNATIONAL Council, thus developed and organized, faces the imperative call for the ligious education of the childhood and youth of merica. Intellectual training, though highly im-›rtant, is not sufficient. The public schools are roperly placing greater stress on moral training. But ›und morality rests upon religion, which teaches personal responsibility to God and conformity to divine law, without which a righteous, virile citizenry is impossible.

To meet this demand the Churches working co-operatively must develop a system of religious education which shall as adequately minister to all the children as does our system of general education furnished by the state. The Sunday school alone can not meet this imperative need. The entire Church school system of education and training must be extended to meet adequately the needs of every child. This can not be done by any one denomination, nor by all the denominations working separately. The magnitude of the task and the supreme importance of the issues involved require cooperation and a correlation of forces. The powers of Protestantism must converge to meet this mighty challenge.

The International Council of Religious Education is the agency through which these cooperating Christian forces work. It was created by them. It is supported by them. Its program is made by them. Its purpose is to make effective their federated forces in teaching the Christian way of life and hastening the coming of Christ's Kingdom.

HOFMANN: CHRIST IN GETHSEMANE

An Interpretation by Albert E. Bailey

READ IN THE gospels the account of this incident and you will discover that Hofmann has not expressed the whole of it, nor the most human side of it. There is no trace here of the agony in which Jesus "sweat as it were great drops of blood." The artist has chosen rather to paint the moment of victory when Christ's self-surrender to his Father appears on his countenance, as peace is symbolized by the halo about his head and reflected by the answering glory from heaven. Perhaps the artist could not express both aspects, the storm and the calm. But he did hint in the background the disciples who could not watch with him one hour and who by that faithlessness added to their Master's burden; he has suggested the dim walls of the city that had rejected him; and in the foreground shown us the thornbush for tomorrow's crown.

The message of the picture is spiritual. It presents the victory of surrender, that sublime act of faith in which "failure" and death are accepted as a part of life. It depicts the union of the finite will with the infinite, the yielding of the very dynamic of life to Him "in whose will is our peace."

CHRIST'S HOPEFULNESS IN TEACHER AND PUPIL

By James G. K. McClure

OLD STORIES are sometimes the best stories. The very fact that they live and continue to be told is evidence of their worth. There is an old story of the teacher of Luther. He used to stand in the presence of his boys. He said that he saw in them the future doctors, judges, merchants and ministers, and therefore he stood in reverence before what the boys were to be.

But there was another element in this standing beside reverence, it was hopefulness. There was an expectant look in his eye with a forward glance in his heart. He might have stood in reverence merely as a soldier stands before his superior: quiet, dignified, impassive. But this teacher, like Luther's Supreme Master, foresaw the results of his work, the harvest of his sowing, the reward of his endeavors—and accordingly he taught with gladness and eagerness.

In this hopefulness he was eminently wise. It was true—it is always true—that some pupils will seem to forget every thing the teacher says, some will retain a little but that little may be the least in importance, some may even go away and take a course in life that is the direct opposite to the ideals of the teacher. But there are sure to be some—one perhaps or more in every class in every school—who will benefit by the words said and in due time will exemplify the very wishes that throbbed in the teacher's heart.

HOWEVER SMALL the school, however remote it may be from the great centers of population, however poor and unpromising the material of the class may be, every teacher may cheerily look forward, through all the drudgery and routine and repetition of the school life, forecasting that some day and somewhere representatives of that school will be a blessing to God's world. Out of insignificant Nazareths have passed, in all the ages of humanity, pupils who have enriched society. The little red schoolhouses of New England sent hundreds and thousands of men and women into all the states of the Union, carrying with them character and intelligence. In the same way, the little Sunday schools of the United States have so established the truths of Jesus in the lives of pupils that those pupils in later years have wondrously beautified and elevated the lands of the entire earth.

So it is that every teacher is warranted in infusing a buoyant spirit of courage into teaching and is warranted in sustaining hopefulness of heart in the laboriousness of preparation for the class and in the patient association with the class. However dull the hour, and however uninteresting the pupils, the vision of the future should loom up and the teacher should see the harvest of the good soil, some thirty, some sixty, some a hundred fold, waving in due time, the ripening time, in beautiful grain.

Luther's teacher was wise, not merely for himself; he was also wise for his pupils. He let them know that they had great possibilities within them, that they, these very boys in their little school, were capable of becoming useful citizens in every honorable calling. A few years later they might be in great cities, or in high courts, or in responsible positions in Church and in state. Accordingly they too might be hopeful.

UNTIL WE have thought about the matter and studied it out, scarcely anybody realizes what opportunities await every pupil in a class room. If it is the desire for education, the pupil may be told and told emphatically, that he can if he will, however poor he may be in money and however limited he may be in time, become a well educated man. Livingstone, working for long and exhausting hours, secured discipline of mind and stores of knowledge. Today and here in America a way can be opened for boys or girls whoever they may be to have the use of books, libraries, museums and schools, until their every need is met. The stories of such self educated people and the stories of people who, availing themselves of such helps as they could secure, have become educated, are abundant. Effort, even great effort, may have been requisite to reach the ends sought; but that very effort was a training that contributed to intellectual apprehension and personal initiative.

If it is in the matter of character the same hopefulness may be assured the pupil. When I was a growing boy I was a member of a Sunday school class in which one day the subject taught was Judas, the betrayer. The teacher made the remark, as though it covered and explained the character of Judas: "In every flock there is one black sheep." Immediately I thought of my own family. My brothers were good, my sisters were good. I only was left. And if in every flock there must needs be one black sheep, was I necessarily doomed by the very nature of the situation to be that black sheep? Somehow that day all hopefulness as to the outcome of my life was dissipated. Inadvertantly the teacher had made a mistake in uttering the saying, and then in leaving it unrefuted. Such a saying is not true. I have seen hundreds of flocks without a single black sheep in them. And human pupils are not like sheep anyhow. Sheep cannot change their coats, but pupils can change every particle of their lives, without and within alike. Every one of them can be pure, strong, helpful, if he will. I have known boys and girls born in homes of wickedness who grew up to be noble and beloved. I have seen the sons of drunkards accept the teachings of the Sunday school and become the very pillars of society. I have seen girls, whose outlook seemed to the casual observer doomed, come under the influence of a vital, loving teacher and

op into the most beautiful and elevating women.

IS hopefulness, then, that we need to cultivate every aspect of teaching, both in teacher and pil alike. It must be our compelling spirit within our quickening expression without. We must elax or weaken. The one supreme means of ating it is to watch Jesus. As a teacher he s had hope. The day would come, he knew, the twelve would glorify him. Some perhaps l do little, but some would do very much. Out s small school of twelve there would go those who would beautifully exemplify his every teaching Thus he always surrounded his pupils with hopefulness concerning themselves. Some day, so Peter was assured, he would be converted and would become the strengthener of his brethren. Some day one and all of them would do valiant service for humanity. A great era was coming, and in that era they would start influences that would set the world on a new course of progress.

Jesus was a Master Teacher. Jesus felt, looked and imparted hopefulness, the hopefulness that should be in teachers and pupils.

* * * * *

THE SUPREME OPPORTUNITY AT EASTER TIME

By Ernest Bourner Allen

EASTER is the central event in the Christian Church. If we fail in our opportunity here, we fail everywhere along the line. Paul was right when he affirmed that Christianity would stand or fall on the question of the resurrection of Jesus. This is our Verdun and if we lose it the whole line gives way. This fact is not perceived by many in our Churches, and in so far as it fails in the consciousness of Sunday school officers and teachers it weakens the emphasis during the Easter period. If there is to be any adequate observance of Easter in the Church school it must begin with a deepened appreciation of its meaning in the hearts of officers and teachers. Every pastor and superintendent must therefore search his heart and sense the need, so as to give adequate guidance to the other workers. Our pupils will inevitably feel what measure of importance Easter occupies in our own consciousness.

Atmosphere and Education

THERE IS already an *atmosphere* about the Easter time which appeals to everyone. Possibly too much of it is devoted to frills rather than to fundamentals. It finds expression in eggs and bunnies and fluffy little chickens, quite after the fashion that Santa Claus sometimes absorbs more attention than Jesus at Christmas time. Even our pageants and the special exercises offered by denominational and other agencies need examination at this point. But the

sense of new life, a certain fervor of spirit, and the consciousness of something beautiful and impressive ought all to be stimulated, directed, and capitalized for the work of the Kingdom. This subtle thing therefore which we call atmosphere, based upon conviction and positive belief, is a primary necessity in any observation of the day.

Realizing this, we are then ready for the task of *education*, the rare opportunity which Easter affords. It is at this point we are most apt to fall down. There is a great lack of understanding, even on the part of Christian people, regarding the Christian view of death and immortality. Often the elemental teaching regarding these things is omitted at Easter time because we spend much energy on Palm Sunday and even omit a real Easter lesson on Easter day! There are many teachers who do not attempt to take up the truth which underlies Easter and present it to their classes. These we must help and direct. It would be a good investment for many a school to put into the hands of every officer and teacher a copy of Jefferson's book on *Why We May Believe in Life After Death;* or of Fosdick's book on *The Assurance of Immortality.* Two or three teachers' meetings preceding Easter might well be devoted to various chapters of the books, under the leadership of the pastor or some competent layman. We must use this great central fact of our religion more adequately than we do. It is one of the most productive truths in the whole category. Its ramifications touch every phase of human life.

Purpose and Mechanics

ASSUMING the careful cultivation of this vital Christian atmosphere and idea of education among the officers and teachers of the school, we are now prepared to take up details which usually receive our first attention. It is atmosphere and education we need *first* and after that the mechanics of presentation and emphasis. How can the Easter season be most helpfully observed through the Church school:

First. It would be very helpful for pastor and superintendent to get together for a heart-to-heart talk on this matter so that the plans of the Church and school may be co-ordinated. The appeal to parents from the pulpit can be made to supplement the work for the children in the school, if these two leaders understand one another fully and seek to cooperate. A special sermon to parents on the opportunity of reaching the present generation will be helpful.

Second. Most pastors have an Easter Training Class into which it is desirable that two groups of young people should come (at different hours), viz. the high school group and those who are younger. The superintendent and teachers can cooperate in the appeal to the children to become members of this class. Some schools make this a special class, meeting during the regular school hour, and members are dismissed from their own classes to attend the special class.

Third. Decision Day will not be overlooked the recapitulation of plans for the school. The can be selected on the basis of the inner plans of school and careful preparation should be made for Many people think it is the pastor's great privil to make this presentation to the young people. C tainly he should be one of the speakers, if not only one.

Fourth. It will be helpful to have a special meeti of the teachers, devoted to a consideration of entire Easter program. At that time some messa which will aid them in clarifying their thinking abo the resurrection of Jesus and the immortality of soul should be presented. Let the meaning of fello ship with the Risen Christ be discussed. Time sp in this work will be reflected in better and clea teaching in the classes. Our teachers are open suggestions on these vital matters.

Fifth. If a simple pageant can be found, wh contains the proper root ideas regarding Easter a truthful presentation of the resurrection messa it may be wise to undertake it. But care should taken to guard against making a spectacle rat more than the presentation of a real message. T same principle holds in testing the various musi additions which are made to the Sunday school p gram.

Sixth. There are those which have found fruitful to call together the senior and intermedi departments of the school for a special sermon p ceding Easter time. Each school must determine itself whether this is advisable or not. If the bu ing permits of separating this group for such a mess it has certain advantages.

* * * * *

IT CANNOT be too often repeated that it is spirit within the wheels which makes the mech ism effective. That is a profound remark, often peated, by Lotze in which he says: "Mechanism universal in extent but absolutely subordinate significance." We live in an age when organiza seems to accomplish almost anything. It is devo worshipped in some quarters. In the long run not the organization but the *cause* which grips human heart. Our great denominations are learn that "drives" for special funds in large amounts m be accompanied by an equally strong presenta of spiritual motives. Another principle which its encouragement for Sunday school workers, ticularly those who are in schools of less than hundred members, is the fact that it is not size machinery nor the enthusiasm of numbers which m a truth prevail but rather the potent influence loving Christian personality. Often this can exercised more strongly in a small school than large one. Its only limitations are time and stren and the willingness to do. May God help every day school officer and teacher to make the hig use of the Easter opportunity!

EASTER MUSIC

By Edith Lovell Thomas

SEEK JESUS. . . he is risen . . . *tell* his disciples that he is rom the dead. (Thus spake the of the Lord.)
they departed quickly from the hre with fear and great joy; and n *to bring his disciples word.* (Three were the messengers.)
as they went to *tell* his disciples, l, Jesus met them . . . . and vorshipped him.
n said Jesus unto them: go *tell* rethren.—Matthew 28:5-10.

glorious news of Easter has come r ears only because the disciples the ages—the learners of the truth e brought to us the word, received st by eager women at the empty

The vital need of "telling," ated with such emphasis by Mat- vivid story, is as pressing business year of our Lord, nineteen hundred wenty-five, as it was on that first r morning in Jerusalem when to hree Marys the joyful task was itted by the angel.

h successive age has striven to ne tale more beautifully—the tale e life triumphant—which so filled fear and joy its first faithful nar- . Setting the words to music has l incalculably to stir the hearts of ople to a deeper sense of the reality truth thus proclaimed. The scene e first Easter is thereby re-lived, hose who tell and those who hear lad tidings are met by their risen and both worship him anew.

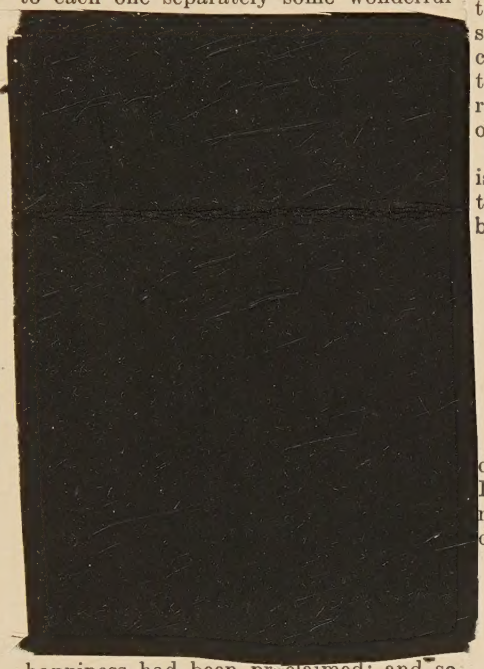
* * *

W WELL this has been done is illus- rated by the historic use of one of ost famous of Greek Easter hymns, n by the great "apostle of joy," ohn of Damascus, about 750, as lly perpetuated in Athens.

The day of resurrection,
Earth, tell it out abroad,
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.
anslated by John M. Neale, 1862.

ten to the account which the trans- himself, Dr. Neale, gives of the ony and rejoicing which is con- d with this magnificent hymn:

s midnight approached, the Arch- p, with his priests, accompanied e king and queen, left the Church, stationed themselves on the plat- which was raised considerably e the ground, so that they were ctly seen by the people. Everyone remained in breathless expectation, ng their unlighted tapers in readi- when the glad moment should e, while the priests still continued uring their melancholy chant in half-whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter day had begun; then the old Archbishop, elevating the cross, exclaimed in a loud exulting tone, 'Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled forever the intense and mournful silence which thay had maintained for so long, with one spontaneous shout of indescribable joy and triumph, 'Christ is risen! Christ is risen!' At the same moment, the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, . . . casting the most vivid glow on the expressive faces . . . of the rejoicing crowd; . . . everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful



happiness had been proclaimed; and so in truth it was;—and all the while, . . . the aged priests were distinctly heard chanting forth a glorious old hymn of victory in tones so loud and clear that they seemed to have regained their youth and strength to tell the world how 'Christ is risen from the dead, having trampled death beneath His feet, and henceforth the entomb'd have everlasting life.'" (*p.* 62, *Dictionary of Hymnology. John Julian*).

* * *

IN ORDER to render in as significant a manner as possible the Easter music, the events immediately preceding the festal day which is commemorated should be celebrated.

Palm Sunday should be observed as the fitting time for praise of Christ offered up by children's voices. The classic hymn for this day is a creation of the ninth century, the work of Theodolph of Orleans, a Latin hymn too little used.

All glory, laud and honor
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
Tune: St. Theodulph—Melchior Teschner, 1615.

It was used in a dramatic way in York Cathedral, England, when some of the choir boys sang the first four stanzas, stationed in a temporary gallery over the door of the Church. After each of the first three stanzas the rest of the choir, kneeling below, sang the first stanza as a refrain. At the end of the fourth stanza the gallery choir began the refrain, and the rest of the choir standing up, joined in with them. Other cathedrals maintained traditional customs in singing this hymn but the regular ritual use was always as a processional on Palm Sunday.

Particularly appropriate for this day is the German hymn with its inspiring tune "Laudes Domini" by Joseph Barnby.

When morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised!
Translated by Edward Caswell, 1853.

For a picturesque description of the day, the modern song, in octavo form, Parker's "Jerusalem" is successful in rousing enthusiastic response from children. The first stanza suggests its style:

From out the peaceful village
Along the sunlit way,
The Prince of Peace leads onward
A pilgrim band this day.
Then lo! with shout triumphant
They hear the hillside ring,
With shouts of crowds that hasten
To greet their Prophet King.
Hosanna! Hosanna! Hosanna!

Could not Palm Sunday be made the occasion for processionals of children from all Churches singing Christian hymns through the streets of our towns and cities and gathering in one large assembly for the sole purpose of providing the opportunity of honoring the Christ with the presenting of worthy music in honor of His name?

* * *

THAT the days of passion week should be marked by music that interprets the meaning of momentous experiences in the life of Christ is essential to the religious education of the modern genera-

tion. One of the most impressive ways to do this is by using reproductions of masterpieces of art shown by stereopticon, representing crucial scenes in Christ's life, and interpretative music played and sung as accompaniment. The music should be selected with care and skill from standard works, such as, Maunder's "From Olivet to Calvary," Dubois' "Seven Last Words of Christ," Stainer's "Crucifixion," Rossini's "Stabat Mater," and Bach's "Passion of St. Matthew." The numbers may be sung or played on organ or piano (or both) aided by violin or 'cello as the situations demand.

* * *

AGAINST THE dark background of passion week Easter glows with a fuller radiance and this contrast should not be lost in planning for the celebration of this high point in the Church year.

Some of the exhaustless sources of choral music written for this season are accessible in the forms of carol, hymn, anthem, cantata and oratorio. To discover the best of these and to apply them to the program of Church and school are duties encumbent upon each religious organization. Instead of wasting money, time and effort on questionable and valueless literature and music all too characteristic of the yearly output in the form of "Sunday School Exercises," thought and financial resources should be expended in making every Easter a time when the school learns choice carols which have persisted through the centuries because of their simplicity, directness and sheer beauty of quality.

French Hymns

O Sons and Daughters. Author: Jean Tisserand, d. 1494. Tune: O Filli et Filiae, Paris, 1623.

Modern Hymns

Easter Flowers are Blooming Bright. Author: Mary H. Nicholson, Tune: Easter Flowers, G. Waring Stebbins.
Hail the Golden, Glowing Morning. Composer: G. F. Le Jeune.
O Bells in the Steeple. Composer: Homer A. Norris.

H. W. Gray Co., of New York, and Oliver Ditson Co., of Boston, are publishers who should be consulted when plans are being made for carol services, as Easter material of the best sort is more limited than the Christmas carol resources are.

Select from your Church hymnal a few of the finest among the Easter hymns which belong to the common heritage of all Christendom—one of the cementing influences affecting the true brotherhood of peoples, making into one family all the children of the Father.

Lest some of the most cherished be overlooked the following are suggested as typical of this group:

Latin Hymns

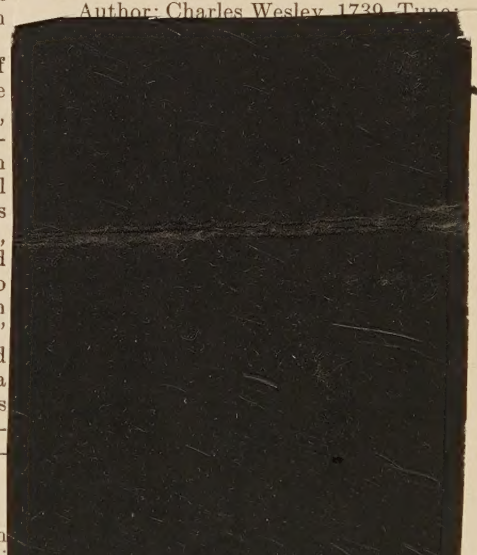
Festa Dies: Welcome Happy Morning. Author: Vanantius Fortunatus, 590. Tune: Baptiste, John B. Calkin.
The Strife is O'er. Author: Unknown. Tune: Victory, arranged from Palestrina, 1591.

Greek Hymns

From the Golden Canon. The Day of Resurrection. Author: St. John of Damascus, about 750. Tune: Rotterdam, Berthold Tours, 1875. Or Greenland, arranged from J. Michael Haydn, 1737-1806.

English Hymns

Christ the Lord is Risen Today. Author: Charles Wesley, 1739. Tune:



THIS IS the glorious privilege of a friend: to help a man—whether by gift, or by self-revelation, or by a wound that cuts to reality, or by the sacrifice of one's self—to choose the path in life that leads to God's first-best plan. And if, when that friend has found this highest path, he slips from it on to the lower trails of self-indulgence, or greed, or pride, to help him to mount again by a sure Way on to the higher road.—*Stewart, Wright in Personal Evangelism Among Students.*

Break Forth into Joy: Joseph
Festa Dies: Homer Bartlett (C
Choir and adults)

Good Friday or Easter day
see produced in every church a
or oratorio which directs the
ability of its entire constituency
a noteworthy achievement. If th
work seems too difficult to do cre
selections may be given and fa
with the great choral composit
increased thereby.

Maunder's cantata "From O
Calvary" is a splendid passio
cantata to begin with, and
"Seven Last Words of Christ" w
an excellent one for a second
In many churches the same w
example, Stainer's "Crucifixion,"
repeated year after year,
becomes a tradition.

Gounod's "Redemption" is t
beloved of the great Easter or
probably, although we must no
that the third part of the "Mess
Handel deals with Easter, be
as it does with the matchless
Know That My Redeemer Live

* * *

THE FAR reaching implicat
Easter message are stressed
numbers as "How Lovely are th
sengers" from Mendelssohn's C
"St. Paul," and "Come Ye Ble
My Father," from W. C. Macf
"Message of the Cross." The l
an exquisite number for barito
and women's voices.

A program, "Easter and the
Days in Scripture, Art and Song
lished by C. C. Birchard Co.,
makes a combination of carol,
anthem and oratorio music whic
convenient form for use and wit
range of the ability of the usua
Church as well as larger ones.

Another type of service is a
in "The Resurrection" by Ros
Kimball, published by Samuel
New York, composed of selectio
the Bible dramatized on the ord
mystery play accompanied by
"Passion" music and Easter
which is a dignified and beautif
duction.

* * *

TO SEEK and find the risen
and to spread abroad the
experience of the life abundant
are the purposes which the rec
of Easter stirs within us. Play a
the good news that **Christ lives**
with music that is worthy of the
and present it in such a worthy
that all may truly worship Him.

THE EVANGELISM OF YOUTH

By Albert H. Gage

THE CHURCH that cannot win its own young people cannot hope to win the world." In these words of Doctor Athearn we have the Church challenged to its task of winning, training, and using its youth. The Church that cannot and does not win its own boys and girls, and its own young people, sons and daughters of its deacons, trustees, Sunday school teachers and regular members, will not win many adults, nor have a moulding influence in community life. The Church that does win its own young people will win many adults; will have a powerful community influence; and will contribute in men, money, and prayers for world wide missions.

The Church that would win its youth must have a loving, sympathetic and spiritual atmosphere. Love is the atmosphere in which young people find it easy to accept the Saviourship and Lordship of Jesus Christ. Youth cannot be forced, driven, nor scared into the Christian way of living. They can be led by those who have a loving heart.

The penalty that any Church pays for a Church fuss is the loss of a generation of young people. It matters not what the controversy is over, whether over the preacher, over the choir, the janitor, or over theology, the minute a Church allows itself to be a party to a quarrel of any kind, it will lose its young people. Just as in a home, if the home is an unhappy one, if parents and children quarrel frequently, the children leave that home just as soon as they can, so also in a Church, if there is discord and open warfare, youth will leave. But the Church in which the members love one another, where there is a real love for young people and the spirit of Christ, will always attract, win, and hold young people.

* * *

THE CHURCH that would win its young people must have faith in them and must give them something to do. It must develop a program to meet the need of the expanding life of youth and help them find themselves in God's program for their lives. Such a program must be planned in part by the young people themselves and carried out very largely by them under adult leadership, but never under adult domination.

The Church that would win youth to Christ and to His way of living, must know the seasons of the soul, and work with God in His unfolding processes. One day in January I rode through the great corn belt of central Illinois for three hours. Snow covered the ground. It was below zero. A strong wind swept across the prairie. And yet for three hours I did not see a single farmer planting corn. There was nothing to prevent them. They could have built great bonfires and thawed out the ground. They could have broken up the ground with pick axes. But no one did these things. Why? Because the farmers of Illinois know that there is a time in the spring when seed, soil, and climate are all just right for corn planting. They plant their corn in the spring and not in January. So, too, we are beginning to learn from our study of human life that there is a spring time of the soul. Those who are wise will win for Christ in the springtime of life rather than in the January time of life.

* * *

ALTHOUGH youth is the time when most people are won to Christ, it is also true that in the period of youth there are seasons or periods when the soul is more sensitive than others to the Christian message. If one will remember his own experience or observe carefully any group of young people, he will know the truth of this statement. Every teacher and parent should know the religious crises of youth.

There are four periods of deep religious interest in youth. These seasons of the soul are as follows:

THE PASTOR AS A SCHOOL SHEPHERD

DOCTOR R. S. MacARTHUR said: "Experience leads many pastors to give their most earnest efforts now to the winning of the boys and girls to Christ and to the Church. It is pitiful to think how we often neglect the children and then labour with agonizing prayer and heroic appeal for the conversion of men and women. We have sometimes thought that we have honored the grace of God more when a man steeped in sin is brought to Christ than when a noble boy or beautiful girl lovingly submits to the call of mercy. Boys and girls, properly instructed, ought to yield their hearts to Christ as easily as a flower opens when kissed by the sun."—*Quoted by Frank L. Brown in Plans for Sunday School Evangelism.*

THE NINE-YEAR-OLD. For the child that has had good home training and a good spiritual Sunday school, there is often a beautiful religious awakening at the age of nine or ten. This should never be forced, but when it comes naturally it should be treasured by home and Church as one of the choicest gifts of God.

THE TWELVE-YEAR-OLD. Every boy and girl around the twelfth year is religiously inclined, and can be easily won to the Lord Jesus Christ in a definite decision for Him as a personal saviour. Was not Jesus twelve years old when He had His religious experience in the Temple? It is God's marvelous plan to awaken the soul just before adolescence begins. *In other words, God wants Christian bodies.* So before the accelerated bodily growth, the soul's awakening comes. Many conversions come in this period. If we were doing our work as we ought to do it we would win practically all boys and girls before the fourteenth birthday. Recently thorough studies have been made in five of the large denominations throughout the United States of the ages of conversions of more than six thousand persons, most of these were converted (joined the Church) at about thirteen years of age.

THE FIFTEEN-YEAR-OLD. There is a religious interest between the fifteenth and sixteenth year. When the body is growing rapidly all other interests are in the background, including religion. But when the bodily growth is approaching maturity and the new powers are functioning, and just preceding or accompanying the great social awakening there is a religious awakening. There are a number of conversions at this time. Around the sixteenth year many reconsecrations are made and many "life decisions" are formed. It is very evident that God gives this religious interest for the purpose of *Christianizing the social life of youth.*

THE EIGHTEEN-YEAR-OLD. There is a period of religious interest around the eighteenth year. Both social and physical forces are strong, but the dominant faculty of life is now the intellectual. It is quite evident that God's plan includes not merely the physical and social forces of life, but also the intellectual. *God wants the brain power of the world Christian.* Hence the appeal must be made largely in terms of the intellect.

* * *

THE APPEAL in each of these periods is different. It is very evident that a twelve-year-old boy and a young man of eighteen cannot be won in the same way. It should be remembered that one does not need to produce a

religious interest; that interest is already present as a dominant note in the life. For the child of twelve that has the background of home and Sunday school, it is as natural for him to accept the Christian life as it was for Jesus at the age of twelve to say to His mother, "Did ye not know that I must be about my Father's business," or "in my Father's house?" A word of encouragement from parent, teacher, or pastor will lead many at this early age of soul awakening into a joyous life with Christ.

For those in high school around the age of fifteen or sixteen, there are three natural approaches. (1). The social, (2) the idealistic, (3) the love. Just when young people become conscious of social living, are interested in one another and want to have their good times together, is a splendid opportunity to win for the higher life through the influence of friends and companions. In this period idealism is high. What greater challenge than the idealism of Jesus and His appeal for consecration, sacrifice and fidelity? This also is the period of deep emotion. Love is the master emotion of life; youth can be loved into the Kingdom. As one worker said, "Isn't it wonderful to *love* young people into the Kingdom?"

For those in late high school or in college, or just beginning life work, there are two natural approaches—the intellectual and the altruistically practical. Young people in this period are asking these questions: Is our religion reasonable? Is it workable down here on earth? The best answer ever given to inquiring youth is the answer of the Master Himself when once His disciples asked about His teachings. He said, "If a man wills to do, he shall know." It is the test of experience. Try it and see for yourselves, is the answer of Jesus. In this period of life, youth must transfer its faith from the basis of information handed down by parents and teachers to the basis of personal experience.

HERE IS the Divine plan. All youth is responsive to the appeal of Jesus Christ. But if in early youth Jesus and His way of living are chosen, then the physical body as it develops is Christianized—the habits and acts of the body are Christian—the Temple of the Spirit becomes a fit dwelling place of the Most High. When social living develops it is Christianized. Companions are chosen and ways of living are adopted from a Christian point of view. In other words, young people are learning the gracious art of living together as Christians. Then when brain power is developed, altitudes of mind and habits of thinking are Christianized. Thus a young person should grow to maturity with body, mind and social outreach Christian. Such a person has a character that will stand the test. Such a person will render a real service to God and to mankind in his day and generation.

Thus it becomes increasingly apparent that evangelism is the essential heart of religious education. Evangelism and religious education rightly understood are not antagonistic. They are parts of the same great process, the surrender of the soul to Christ and its growth into the fullness of the stature of Jesus Christ. The better the equipment, the more thoroughly trained the parent and the teacher, the more carefully graded the courses of study in the Church school, the more genuine the spiritual atmosphere, and the more joyous the Christian service,—the easier will it be for every Church to win its youth to Christ, to develop them into Christian leaders, and to use them in Christian service.

EVANGELIST AND EDUCATOR

EDUCATIONAL influences are among the most potent agencies used of God in leading souls to conversion experiences, and they are essential for after-conversion development if the newborn soul is ever to become anything more than a perpetual babe of the faith. All efforts to set evangelism and religious nurture over against each other as wholly distinct and mutually exclusive methods of bringing individuals into the Kingdom, are to be discouraged. They seek to alienate agencies which ought to work in closest unity. When the splendid zeal of the true evangelist and the learned skill of the trained pedagogue are in close cooperation, the work of the Church is most efficiently done.—*Walter Albion Squires, in The Week-Day Church School.*

EASTER SUGGESTIONS FOR WORKERS WITH CHILDREN

By Marion O. Hawthorne

EASTER WITH its assurance of life's renewal gives hope and courage to adults. But for children who have suffered little, who have felt no need for such a promise of immortality, this concept of Easter has only vague meaning.

What, then, may Easter mean to children? When the very young, surrounded by the verdant beauty of the Easter season, hear the verse and come to understand its message:

"For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."[1] . . .

Easter becomes for them a time of joy and gladness. And in the presence of God's beautiful world they are better able to understand and appreciate His loving care.

In later childhood, that is, the Junior period, Easter becomes increasingly linked with Jesus and His claim upon the allegiance of boys and girls. Throughout their religious instruction they have had stories dealing with various phases of Jesus' life and ministry. They have come to think of Him as Friend, Helper, Big Brother, Hero. But into these relationships Easter should bring a new element—Jesus as Master-workman, World-builder, who for the successful achievement of His purposes needs the loyalty and cooperation of boys and girls. That is, they must be led to realize the obligations, both to Jesus and to their fellows, which the Easter season makes clear.

Our broad objective at the Easter season should be to lead the boys and girls of the Junior department to a definite and personal commitment to Jesus and enlistment in the Christian way of living. More specifically, our aim is to help them realize that the Christian way of living is very practical, very real—that it touches every phase of life, and is closely linked with the way they think and feel and act, not only toward God and Jesus, but toward their fellows as well.

EASTER, THEN requires a program that will provide the children with definite opportunities to cooperate with Jesus in the service of their fellows. The meaning of Easter may be made

[1] Song of Solomon, 2:11,12.

o the boys and girls to the extent they are led to share in the great tian enterprise. The Easter pro- involves carefully planned and ed instruction, worship and service ities. The following suggestions ffered as suited on the one hand e religious interests and needs of pupils, and on the other, to the and objectives of the Easter n:

RUCTION

Special lessons in the life of Jesus hat the pupils may better under- l and appreciate Him and His

) Stories may be told illustrating Jesus' attitude toward and treatment of His enemies, His friends, those suffering and in need, foreigners and children.

) Selections from His teachings in the Sermon on the Mount may be read, studied and memorized.

) The outstanding qualities of His character may be written into a code and followed by the older pupils.

) A story of His life, illustrated by carefully selected pictures, may be written.

) Stories which Jesus told may be retold, studied, or dramatized, so that their meaning may be made more realistic to the pupils.

Special lessons dealing with the in which Jesus' followers of other and in our own have helped to ad His spirit through the world.

) Stories of pioneer missionaries, such as Paul, David Livingstone, John G. Paton, Isabella Thoburn.

) Champions of great Christian causes, such as, Abraham Lincoln, Booker T. Washington, Florence Nightingale, and Frances E. Willard.

) Present day social leaders, such as Edward A. Steiner and Jane Addams.

Special lessons dealing with the ld's present need of the Easter spirit, wing out of concrete problems with ch the pupils may be familiar. Such ons should consider

) How to develop world-friendship among the children of different lands.

) How to promote world peace.

) How to break down class feeling and race prejudice.

RSHIP, through carefully planned grams in which the children will iven ample opportunity to participate.

Hymns suitable for use with iors at Easter time.

'airest Lord Jesus
inging for Jesus
Jesus, Prince of Life and Truth
n Christ There Is No East or West
Ve've a Story to Tell to the Nations
Ve Thank Thee, O Our Father
'or the Beauty of the Earth
'his Is My Father's World
Tell Me the Stories of Jesus
I Would be True
True-Hearted, Whole-Hearted
The Whole Wide World for Jesus

2. *Prayer*—It is to be hoped that at the Easter season the boys and girls may gain a deeper insight into the value of prayer as a means of entering into vital contact with God and of securing from Him the help and guidance needed to live the Christian life successfully. In the class periods they should be given help in writing original prayers, which they may in turn offer in the worship service. The leader of worship should formulate his own prayers with extreme care in order that they may mean as much as possible to the pupils.

3. *Scripture*—The Scripture passages used in the worship services ought to deal specifically with the ideals of service embodied in the life and teachings of Jesus. Excerpts from His teachings, accounts of His works, or certain of His parables may be read. The following citations are merely suggestive:

Matthew 22: 37, 38—The New Commandment.

PRELL: THE CORRUPTION OF JUDAS

An Interpretation By Albert E. Bailey

"Between the acting of a dreadful thing
And the first motion—the state of man
Like to a little kingdom suffers then
The nature of an insurrection"

So says Shakespeare. Judas is here in that condition, paralysed by the conflict of emotions and desires, by the struggle of the good and bad for mastery. Thus it always is in temptation, with him and with every man.

And what tempters they are—these men of social standing far above Judas, these rich and respectable gentlemen, these pillars in the Church! Lord, deliver us!

The artist, being a psychologist, knows that through the senses the will is best prodded into action. So the arch tempter pokes Judas' elbow with his spidery finger and says:

"Hurry up, Judas; the moon is rising; people are coming; we shall soon be discovered."

The other fat "old toad" holds out the silver in the corner of Judas' eye where its glint will shed light on the problem, while with the left hand he feels for another coin. Soon that one will clink against its fellows—thirty in all—and the argument will be complete.

Oh, Judas, wake up! Don't you know enough to run away? Cowardice is virtue. Panic is saintly. Shut your eyes and ears and RUN!

Matthew 25:40—Unto the least of these.
Mark 10:43-45—The law of Service.
Mark 10:13-16—Jesus blessing the children.
Luke 10:29-37—The good Samaritan.
Luke 4:14-19—Jesus' first sermon.
Matthew 9:35, 36—Jesus' ministry of helpfulness.
Matthew 4:17-24—Jesus calling His helpers.

4. *Stories or Talks*—Stories are more suitable for children than are talks, for children require the concrete quality which stories give to abstract virtues. The following stories are suggested as being suitable for use either in the worship service or the class period.

(1) From the *Knights of Service*, by Emerson O. Bradshaw.
Jesus Our Heroic Master.
Timothy, the Boy Who Followed Jesus.
The Four Fishermen of Galilee.
How a Sick Girl Was Cured.
Jesus Among His Friends.
The Boy Who Became a Friend of Jesus.
The Knight of the Silver Shield.
The Children's Crusade.

(2) From *The Rules of the Game*, by Floyd W. Lambertson.
The Story of a "Good Turn."
The Hero of Labrador.
A Hero of Distant Seas.
The Legend of St. Christopher.
The Boy Who Gave a Cup of Cold Water.
Two Thousand Miles for a Book.
Where Love Is God Is.

(3) Stories also may be chosen from the following books:
Our Syrian Christ, by Rhibany.
Boys and Girls in Other Lands, by Whitley.
When the King Came, by Hodges.
Lamplighters Across the Sea, by Applegarth.
Stories of Brotherhood, by Hunting.

5. *The Offering*—The offering should be made a definite part of the worship service rather than being merely the "collection."

Throughout the worship service the children should become increasingly conscious of their relation to God, and to His work. As a result of their worship experience they ought to be better able to assume and discharge the obligations of the Christian way of life, as they have come to understand those obligations.

Service Activities—Religious teaching must culminate in social living. As a result of the worship and instruction of the Easter period, ideals of Christian service ought to find their crystallization in acts of Christian living. The ultimate test of whether or not the pupils have grasped the meaning of the Christian way of life is the extent to which they express in their daily contacts and their broader social relationships the ideals and motives of that way of life. As they come better to know and appreciate Jesus, may they be inspired to cultivate His spirit of self-forgetfulness and to follow His example of service. The following suggestions are given as an indication of what the pupils may do at Easter time to express the Easter spirit:

1. Save money from personal allowance to be used for various department service projects; such as,
   (1) Making a special offering to the denominational mission board for its work in a children's school, orphanage or hospital.
   (2) Providing some special equipment for the Primary or Junior department of a Church school in the city's foreign community or to a frontier school in a home mission field.
2. Send illustrated stories of the life of Jesus (prepared as a part of the Easter project) to mission Sunday schools.
3. Decide upon and carry out some special projects that will help the Church or Church school in its work for the rest of the year.
   (1) In the community—cooperating in campaigns for clean streets, accident and fire prevention, assuming responsibility for the temporary support of one member of a family to whom the Church is ministering.
   (2) In the Church—assisting as messengers, etc.
4. Visit an old people's home, an orphanage or children's ward of a hospital for an Easter service, planned especially for the group visited.
5. Take Easter and other flowers to the sick, aged or otherwise shut-in members of the Church or Church school.
6. Secure names from the denominational mission board, and write letters to children of different countries, thus furthering the spirit of world-friendship.

THE HIGHEST point of the Easter season should be reached on Easter Day. The activities of the younger children, spreading gladness and good cheer, may provide a fitting background for what will take place in the Junior department, where the older boys and girls with a deepening sense of spiritual values are led to a realization of their part in the Christian enterprise. All the activities in which they have participated—the lessons, stories, dramatics, service projects should converge in an attractive and compelling service of worship on Easter morning in which the ideals of the Christian way of life are crystallized and made dynamic in the Easter story of Jesus' gift of Himself in self-forgetful service to the world.

In the Easter service, through song, story and prayer, the pupils may be led to realize, at least in part, the significance of their relationship to Jesus—that they have a part in His great work that what they have been doing through the weeks leading up to Easter is but the beginning of what it means to live after the example and in the spirit of Jesus. In this realization may they be helped to carry the spirit of Easter Day into all their contacts and actions, so that they may do their full share in helping to accomplish Jesus' purposes in the world.

THE SUPERINTENDENT AND EVANGELISM

THE SUPERINTENDENT holds a position that is strategic in relation to the evangelistic work of the school. His service is scarcely less responsible than that of the pastor, with whom he should work in closet cooperation. Frequently his relation to teacher, pupil and parent is more intimate than that of the pastor, especially in Churches of any size, for he is cultivating closely a section of the parish work, while the pastor is necessarily limited in his contracts by the very breadth of his field.

The measure of the superintendent's influence for spiritual results is unlimited. Rather it is limited only by his own relationship to Christ and a narrow comprehension of his program. He stands at the threshold of the pupil's life and by his spirit, purpose and plans can practically shape that life in its choices and destiny.

The superintendent's smile, his hand-shake, his personal contacts with teacher and pupil and home, his spirit of service and sacrifice, his enthusiasm for Christ, that passion for souls which is born out of an intimate friendship with Christ—these form the atmosphere that carries the school a long ways toward its evangelistic goal.—*Frank L. Brown, in plans for Sunday School Evangelism.*

A Century of Peace

by Guy W. Bilsland

THREE thousand miles of border line! One hundred years of peace!
In all the page of history, what parallel to this?
In times when warring nations' thoughts are crazed with Hate's hot wine,
How God must look with pleasure down upon that border line!

From Maine it runs, through lake and stream, to Manitoba's plain;
From Winnipeg to Kootenay—on, on, and on again!
Through farm and ranch and forest range, o'er mountain, craig and steep,
To far Vancouver's garden home by broad Pacific's sweep.

Three thousand miles of border line—two nations side by side;
Each strong in common motherhood and Anglo-Saxon pride;
Yet each the haven and the home for all of foreign birth,
And each their final fusion-point—the melting-pot of earth.

Three thousand miles of border line—nor fort nor arm'ed host
On all this frontier neighbor-ground, from east to western coast;
A spectacle to conjure with—a thought to stir the blood!
A living proof to all the world of faith in brotherhood!

Three thousand miles of border line—nor has a century
Seen aught along this common course but peace and harmony
O, nations bound in brotherhood! O, faith in fellowman!
What better way on earth to dwell, than this God-given plan?

Three thousand miles of border line! One hundred years of peace!
In all the page of history, what parallel to this?
God speed that surely dawning day—that coming hour divine—
When ALL the nations of the earth shall boast such border line!

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

Methods of Sunday School Evangelism

SUNDAY SCHOOL evangelism, as we understand it, consists in bringing the pupils to a recognition of their proper relationship to God and to a deliberate decision to follow and serve Him. There are many processes by which this can be brought about, and we wish to refer to a few of them here.

The Regular Services

THE MORE I see of special methods in evangelism in the Sunday school and out of it, the more I believe in the regular services. There is, nevertheless, a place for the regular evangelistic campaigns.

The highest type of Sunday school evangelism, to my mind, consists in spiritualizing and vitalizing the regular sessions of the school. The whole atmosphere must be conducive to this end. The normal conditions are best, and if we can create an atmosphere in our Sunday schools that makes it easy for the young people to recognize the claims of Christ and perfectly natural for them to step out into the Christian life—that is the ideal.

Whatever other plans may be adopted in a school, and there is room for other plans, nevertheless the very best results will be secured by creating within the school, Sunday after Sunday, throughout the entire year, a warm, devotional, cheerful, uplifting, spiritual atmosphere. It is comparatively easy, in such an atmosphere, for young people to surrender their lives to God in open commitment.

All other methods to which we shall refer are supplemental to this.

The Pastor's Class

MANY PASTORS find this exceedingly helpful. Certain pupils, chosen by their teachers from various classes, and, in some cases, classes as a whole, are formed into what is called a "Pastor's Class." These classes are generally formed in the Lenten season, with a view to bringing the pupils to decision and to Church membership at the Easter festival.

This class is oftentimes held during the week, immediately following the session of the day school. We like this better than the Sunday plan, although in many schools these pupils are brought together into a Pastor's Class while the rest of the school are at their lesson study. Pastor's Classes, when properly conducted, always produce good results. Practically all of the leading denominations issue leaflets dealing with this subject, and they may be had at very slight cost.

Special Meetings

COMPARATIVELY few Christian leaders are capable of carrying on special mass meetings for children in a profitable manner. Children are like sheep; they will follow one another, and many times the results achieved in special meetings are superficial. Nevertheless, when wisely conducted, they have their value.

They should be under the care of a very competent person; they should be wisely conducted, as informal as possible. All high-pressure methods should be avoided.

Decision Day

DECISION DAY is sometimes objected to on the ground that every day should be decision day. While that is true, it is not a valid objection. Every day should be thanksgiving day, but that is not a reason why we should not have a special Thanksgiving Day like the one usually held on the last Thursday in November.

Decision Day has been abused. Nevertheless it has great value, and literally thousands and tens of thousands of boys and girls have been led intelligently into the Christian life through Decision Day.

No publicity should be given to Decision Day in advance. All of the officers and teachers should know it, and the real object be laid heavily upon their hearts. There should be a meeting at least every week for six weeks prior to the Decision Day, at which time the Pastor or someone else who is capable will give to the teachers and workers an earnest heart-felt talk on the methods of securing decisions among the pupils. He will also give them help in the matter of meeting objections that will be raised, showing them how to use the Bible in leading young people to reach the decision. No teacher will be very effective on Decision Day who has not given it a great deal of thought and prayer beforehand.

One great blunder in Decision Day usually, is in imagining that it is a day on which decisions are to be made. This is true, in a sense, but it is far better for the teachers, before Decision Day, to visit their pupils and talk with them individually and secure their decisions and then make Decision Day rather a witnessing day or the time when their pupils first signify publicly their acceptance of Jesus Christ as their Saviour. If the pastor is wise he will make it clear that there is no stereotyped form to be followed; some will come one way some another. He will perhaps cite to the teachers that Samuel was dedicated to God by his mother before he was born. Timothy was trained up by a godly mother and grandmother. Peter, in mature life, was brought to Christ by his brother. Cornelius came in answer to prayer; the jailer in a great fright; and Paul was stricken down in broad daylight while in his open, daring opposition to God. There is no uniform way.

If the teachers have previously done their work properly, and in every case where they could lead the pupils to decide for Christ have made it plain to them that the next step is to make a public confession, it will not be difficult for these confessions to follow.

Forward Step Day

ON FORWARD Step Day everybody in the building is expected to do something. At least they are asked to.

Those who are Christians will be the most ready to take a Forward Step. It may be a decision to pray more, to study their Bibles more, to be more regular in attendance, to give more money for the support of the Gospel, to be more patient, and so on, but pastor, superintendent, every teacher and every pupil, old and young, is given a plain slip of paper with a pencil.

After presenting the matter carefully, prayerfully, each one is asked to write down his Forward Step. Of course it will be made plain that if they have not confessed Christ that's the first step to be taken, and many such steps will be taken.

The slips on which the Forward Steps are written should be gathered, but the decisions, with the names, should not be made public. The teacher should know in each class, likewise the pastor and superintendent.

—Marion Lawrance, in My Message to Sunday School Workers, 290 pp. $2.00. George H. Doran Company, New York.

THE WEEK-DAY SITUATION AT A GLANCE

By Clifford Manshardt

THE WEEK-DAY religious education movement is a comparatively new entry into the field of movements clamoring for popular recognition. While isolated schools have been in existence for the last fifteen years, the real spread of the movement in America has been since the closing of the war, and more particularly in the last four years.

The rapid spread of the movement, coupled with the fact that no machinery has been available for this purpose, has made it very difficult for interested students to keep in the closest contact with the latest developments, but there are indications that this difficulty will soon be remedied. For our present information we are largely dependent upon two surveys—one made by Erwin L. Shaver for the Religious Education Association in 1922, and which formed the basis for a very important week-day conference in Chicago during that year; and the other completed during the past year by P. Henry Lotz, in partial fulfillment of the doctorate requirements at Northwestern University. In addition to these surveys we have access to several state surveys and local reports, and can draw to a large extent upon the knowledge acquired through our own first hand visitation.

It is impossible to state definitely the number of week-day schools, but there is every reason to believe that it is well over a thousand. According to P. Henry Lotz, thirty-three states and the District of Columbia have established week-day schools. These schools are found in towns, villages, and the open country.

Types of Schools

THE TYPES of week-day schools are pretty much the same the country over, *viz.*,

Denominational or individual Church, such as the twenty-four Lutheran schools in New York City, the ninety-one other such schools in New York state, and the schools in Belton, Texas, Berwyn, Illinois, Fergus Falls, Minnesota, and other communities too numerous to mention.

Denominational cooperating schools, where each individual school is for the most part as above, but joined in loose federation with other schools to further common interests, *e. g.* Salina, Kansas, enrolling 2,351 pupils, and Kansas City, Kans., enrolling almost 10,000 pupils.

Community schools under Church control, as in Wilkinsburg, Pennsylvania, Naperville, Illinois, Appleton, Wisconsin, Piqua, Ohio, New Brighton, Pennsylvania, and scores of other cities.

Pure community schools conducted by community boards, as *e. g.* Gary and the Calumet District, Indiana, and Van Wert, Ohio.

Mixed schools. In practically every large community several kinds of schools operate side by side, *e. g.*, Wichita and Kansas City, Kansas.

BIBLE OR MOVIE?

THE MENTALITY of any race can be transformed in one generation by intensive work, especially among the young. Without a change of method on the part of Protestantism it will be the moving pictures rather than the Bible which will leaven the next generation."—*Benjamin Kidd in Science and Power.*

Some Interesting Facts

IN THE majority of the communities in the United States the week-day schools meet on public school time.

The place of meeting is generally in the local Church or Churches, though some communities have special buildings, and in others the schools meet in the public school houses.

The length of the school year tends to equal that of the public school year.

The majority of classes meet once per week, with a 50-minute median recitation period.

The third, fourth, fifth, and sixth grades of the public schools are the grades most often chosen for week-day religious instruction.

The regularity of attendance is better than that of the Church school, but a trifle below that of the public school.

The schools receiving public school credit, and the schools not receiving such credit appear to be about equally divided.

The teachers are for the most part employed upon a part time basis, with a growing tendency toward *paid* teachers.

There is an increasing demand for *trained* teachers.

There is no uniformity in curricula.

There is continual experimentation in an endeavor to bring about improved schools.

The failures in the week-day field have come about largely: (1) from a failure to consider the cost in time and in money; (2) from beginning on too large a scale; (3) because of the lack of an educational consciousness within the system; (4) because the demand for such schools did not come from within the community, but was superimposed.

IS WEEK-DAY RELIGIOUS INSTRUCTION HERE TO STAY?

By George H. Betts

PERHAPS it is yet too early to give a final answer to this question. Nevertheless the system of week-day Church schools operative in various parts of the country would seem to warrant an affirmative answer. For our purposes in this article we use for illustration the schools carried on by the Calumet District Council of Religious Education.

What is known as the Calumet district is located at the southern end of Lake Michigan and is one of the greatest industrial centers in the world. Here are gigantic steel mills fed with ore from the mines of Michigan delivered by fleets of boats that ply the lake. Here also are great oil refineries and factories of many sorts. Through this district pass most of the transcontinental trunk railway lines and the great national automobile highways. Included in this area, and in most cases separated from each other by only a few miles are, besides Gary (which has its own separate program of week-day Church schools), the towns of Whiting, Hammond, Indiana Harbor, Michigan City, Chesterton, and Porter.

Under the Calumet District Council of Religious Education there are at the present time, 5,100 children attending 178 week-day classes of religion, twice each week from October first to May first. In charge of this program is a full time superintendent, N. J. Forsythe, who has been with the work from the beginning, and who has under his direction 163 part-time teachers and two full-time teachers. The budget for the present year is over

$18,000 which is raised entirely in the communities in which the week-day classes in religion are carried on.

The 5,100 children in these classes are in addition to the 4,300 in week-day Church schools in Gary, Indiana, which, though a part of the Calumet District, has its own separate organization for religious education. It is thus seen that within a radius of some fifteen miles there are over 8,000 children receiving week-day instruction in religion, and this in an industrial community which possesses many handicaps not common to the average American community.

Though East Chicago, Whiting, Michigan City, Hammond and other towns of the Calumet District have many men and women of large culture who have established their homes there, yet the great preponderance of population is of the industrial class. The proportion of foreign born whites in this area runs from eighteen per cent in Michigan City to nearly forty per cent in East Chicago, and averages not less than twenty-five per cent for the whole district. The Protestant Churches share responsibility for this population with the Catholics, Jews, and various cults.

The Calumet District week-day Church school work is wholly interdenominational. Practically all of the Protestant Churches of the different communities join, both in the promotion and financial support of the schools. In each town or city of this area the Sunday schools and the week-day Church schools cooperate very closely, each reinforcing the other.

The present is the sixth year of the Calumet District week-day Church school work and each year has seen an increasing interest on the part of the Churches, the parents, and the children themselves. For example, the 1,400 enrolled in Hammond the first year of the work have increased to 3,000. In Indiana Harbor the number has gone from 90 to 850, and in Michigan City from 280 to 605. In several instances from ninety per cent to ninety-five per cent of the public school children are enrolled in the week-day classes in religion.

The possibilities of cooperation between the week-day classes and the Sunday school is seen in the town of Chesterton where last year the week-day classes registered 250. One hundred of these 250 were not enrolled in the Sunday schools. This year the record shows that ninety-three of the hundred have enrolled in Sunday schools through the cooperation of the week-day program and the pastors of the several Churches. Similar results have obtained in other centers of this area.

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EVERY EFFORT has been made to establish and maintain real educational standards in the prosecution of the week-day work in religion. The following are some of the points where greatest care has been exercised:

(1) The grading is in every instance very carefully made. In many schools classes are held for each public school grade.

(2) Great stress is placed on regularity and punctuality of attendance, and in these matters the classes in religion are fully up to the record of the public schools.

(3) The curriculum is selected with great care and each teacher is provided with materials adapted to the needs of his group.

(4) High standards of work are required for promotion, standardized examinations being provided for the classes.

(5) The training of the teachers must be equivalent to that required in the best public schools. In addition, in order to be eligible as a teacher, one must be an active member of a church.

(6) Modern interpretations of aims and method in education are employed and every effort is made to carry the instruction over to every-day expression in conduct and character.

(7) The work is carefully supervised. This is under the direction of a full time superintendent, specially trained for the work. Regular reports from teachers, class room visitation and other measures used in the best public schools are brought to bear.

(8) Beginning with the third grade each pupil is expected to have a textbook so that the instruction may include study as well as the contribution of the teacher. This policy has not yet been fully put into effect but will soon be extended to all classes.

Far from keeping children from the classes, these standards seem to increase their respect for the work and their willingness to enroll for it. The educational quality of the program has also won the confidence of the public school authorities who, though in most instances not giving time out from the public school day for the classes in religion heartily support them. In proof of their belief in religious instruction as a part of the child's education the public school boards of the districts included in the Calumet area permit public school teachers to teach religion-classes two periods a week, outside of their regular public school duties. The pay for this work, which is on about the same salary basis as for a corresponding amount of time in the public school class room, comes of course from the treasury of the Council of Religious Education and not from the public school funds.

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THAT THE general community believes in week-day religious instruction and plans to make it a permanent part of the educational system provided for their children is further seen in the fact that during the past year three towns of this area, Hammond, Indiana Harbor and Whiting, all of which have developed community chests, have made religious education a participant in the community budget. These three towns made $12,000 available from their chests for religious education last year.

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HAS WEEK-DAY religious instruction come to stay? This question, as said at the beginning, can probably not have a final answer at this time. The success of the enterprise throughout the country and in the Calumet District, which offers difficulties at least equal to those prevailing in the average community, would seem to indicate that week-day instruction in religion can be made permanent wherever the Churches desire to have it so, *and wherever competent leadership is secured.* The superintendent of the Calumet District work is specially trained for the task, having the B. D. degree and extensive training in religious education. He gives the work his full time throughout the year.

The reasons for thinking that week-day instruction in religion will be permanent in the Calumet District, are in part as follows:

(1) The work originally arose from a consciousness of its need among the people and Churches themselves, and was not brought in from outside.

(2) The classes, beginning in a moderate way with relatively small numbers, have increased gradually and constantly throughout a five-year period, and are now in their sixth year stronger than at any previous time.

(3) The week-day work is not a separate and distinct program, different from the work of the Churches and the Sunday schools. It is rather an integral part of the Church enterprise of this area. Practically all of the Churches consider the week-day classes as much a part of their responsibility as any other phase of Church work, and therefore give it their heartiest support. The Churches unite heartily in this interdenominational enterprise.

CHURCH RESPONSIBILITY FOR WEEK-DAY SCHOOLS

IT WAS THE firm conviction of those back of the work of week-day religious education in Gary that it should be in charge of a *board composed of representatives of the Churches as such.* This task belongs to the Churches, and they should accept the responsibility. They should not allow it to be carried on by any persons, however devout and intelligent, who are not directly responsible to the Church for the way in which the work is conducted. Neither should the work rest merely on a ministers' association. The laymen must be interested and accept responsibility if the work is to be successful. Then, too, it makes for permanence to have the laymen back of it because of the frequent changes of ministers."

—*Mary B. Abernethy.*

(4) The educational quality of the work has won the confidence and respect of the public school authorities, who look upon it in a spirit of friendly cooperation.

(5) The parents and the children themselves respond to this opportunity for instruction in religion. In the town of Porter of this district there are 170 children in the public schools, only 13 of whom do not attend the classes in religion. In the town of Chesterton there are 247 pupils in the public schools, only 21 of whom are not in the classes in religion. The attendance and punctuality in the religion classes, though not backed up by compulsory attendance requirement as is the case in the public schools, averages as high for the year as in the public schools. May we not say then that the week-day schools of religion are here to stay in whatever communities desire them? If the Churches of any town or city, or those of a wider area where a number of towns and cities are closely centered together, are willing to lay aside their sectarianism and join whole-heartedly for the Christian instruction of the children and youth of their community, it is as possible for the Church to provide schools of religion as for the state to provide schools of general education.

GUIDING PRINCIPLES IN DEVELOPING WEEK-DAY RELIGIOUS EDUCATION

By Frank M. McKibben

CONTINUOUS EFFORT MUST BE MADE TO EDUCATE THE LOCAL CHURCH AND COMMUNITY, THE STATE, AND THE COUNTRY AT LARGE REGARDING THE NECESSITY AND CHARACTER OF A MORE ADEQUATE PROGRAM OF MORAL AND RELIGIOUS EDUCATION. A stupendous task faces the Church and the nation—the task of reducing spiritual illiteracy and staying the impending moral degeneracy. The movement of week-day religious education is a direct effort on the part of the Church to meet this situation. It is spreading with phenomenal rapidity. Yet a vast number of Churches and communities are uneducated to the possibilities it presents. In many other instances there is a serious lack of understanding of the nature of the movement, the limitations which must be recognized, and the safeguards which must be established. On every hand there are evidences of the dangers of ignorance, indifference, bigotry, intolerance, narrow sectarianism, and hasty action. A carefully directed campaign of education must be continually waged to offset these dangers and to win the hearty support and cooperation of the Church, the public school, and the community. This effort must lead the constituency not only to see the necessity of such a program but also to understand the educational standards which must be maintained if the movement is to be permanetly successful.

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PERMANENT AND ADEQUATE ORGANIZATION IS REQUIRED FOR THE PROPER ADMINISTRATION AND SUPERVISION OF WEEK-DAY RELIGIOUS EDUCATION. If week-day religious education actually represents the possibilities claimed for it it is imperative that the right kind of organization be formed properly to administer it. Such an organization must provide for permanency and be capable of sustaining a constantly enlarging program. Week-day religious education cannot long continue to grow on the basis of a temporary and inadequate organization. A comprehensive program is being developed within the local Church and within the community, including not only week-day religious education, but also leadership training, vacation Church schools, Sunday school efficiency, etc. This whole program must be so organized that development and growth can occur in all these lines.

The organization must also insure adequate financial support. The nature of the organization will determine largely the sources and method of financial support. Educational supervision will be possible only through certain types of organization. *Four types* of organization are operative at present: (1) the strictly local Church, (2) the loosely-cooperative interdenominational, (3) the closely-cooperative interdenominational; and (4) the community-citizenship type. The first three rest upon the local Church as the basic unit of organization. The fourth rests upon the individual citizen. Many leaders, through observation and experience, feel that the closely-cooperative interdenominational type of organization is the one providing in the largest way for permanency, adequacy, paid educational supervision, and a reasonable assurance of financial support. It is fully representative of the Churches involved. Whatever type is used, however, must provide for these above-named essentials.

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WEEK-DAY RELIGIOUS EDUCATION MUST BE ADEQUATELY FINANCED. Week-day religious education can never be conducted successfully on the financial basis upon which the Sunday school has operated. In the matter of costs it will doubtless resemble the public school more closely than the Sunday school. It is no more possible for the Church to conduct real schools of religion than it is for the state to provide public education without the expenditure of money. The same factors constituting costs in public education must be considered in week-day religious education. These are trained teachers, suitable class rooms and janitor service, text books and class room supplies, administration and supervision, and general overhead, including publicity and office expense

While it may not be necessary to think of week-day religious education in terms of a large budget, especially in introducing the work, yet it is unfortunate that so many Churches and communities are inaugurating the work without a substantial basis of finance. Many boast of the low cost. They boast to their shame. The work usually represents its cost. Christian leaders must come to see, sooner or later, that an adequate system of week-day religious education for Protestant children will cost money and they must be willing to pay for the price required.

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EDUCATIONAL STANDARDS MUST BE MAINTAINED. The supreme importance of religious education makes imperative the application of sound educational principles as well as a strong emphasis on spiritual values. The new program will fail of its objective if it is not charged with spiritual power. The danger is, however, that leaders will fail to understand that the moral and spiritual values they seek to develop can be made permanent in the lives of the pupils only through the application of sound educational principles and methods. The two emphases must go hand in hand. It will be tragic if this new and much needed opportunity to develop morality and religious experience should be characterized by unpedagogical methods, poor curricula, inadequate housing and untrained teachers. It will be necessary in these pioneer days to tolerate many unfavorable conditions. It will be unfortunate, however, if leaders continue their work unconscious of and unconcerned to remove these educational handicaps.

As week-day religious education becomes a part of the formal school life of the pupils, it must be conducted on a basis comparable to that of the public schools with respect to adequacy of time, training of teachers, sound pedagogy, suitability of curricula, and housing. Only thus can it be made to articulate successfully with the public school education in the experience of the pupil. Only thus will the pupil develop the attitudes toward and respect for religious education which it is exceedingly import-

GEIGER: THE KISS OF BETRAYAL

An Interpretation by Albert E. Bailey

WE ARE LOOKING into the soul of Jesus at a crisis. Christ has just risen from the ecstacy of communion with heaven and now he falls into the embrace of this viper! It is a shock that would upset the poise of anyone—anyone but him. Even in his case there is an instinctive shrinking, the momentary backward step, the recoil of the hands that would repudiate the touch of this traitor. That is what happens in our case when we come unexpectedly upon a snake in the grass. Even though we know the snake to be harmless, our deeply imbedded ancestral instinct makes us start.

But look at the face of Jesus. His strong will is in charge. He is captain of his soul. He can endure calmly the kiss of betrayal, and without the tremor of an eyelash and with perfect sincerity can say "Friend." It is instinct overcome by character; subconscious antipathy restrained by the ethical will; mere man overset by superman; human nature disciplined and transformed by the Divine.

That is what a life of religion has accomplished for Jesus. That is what religion is calculated to accomplish in us.

ant he should have. In this way only will the new program merit the cooperation of public school leaders and the moral and financial support of the men and women of the community.

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THE PRINCIPLE OF THE SEPARATION OF CHURCH AND STATE MUST BE MAINTAINED INVIOLATE. This principle, whereby religious freedom is guaranteed, is firmly established in American life. Its most sensitive nerve of application is doubtless represented in the public schools. The ultimate provision for week-day religious education must be made in harmony with a sane interpretation of this principle. Such an interpretation assigns the responsibility of teaching religion to the home and the Church, not to the state through its public schools.

The interdependence of Church and state in developing the right kind of citizenship must, however, be recognized. Neither can endure without the contribution of the other. The close relationship between the Church and the state and the direct interdependence of each upon the other must be understood as one of the motives for carefully preserving religious freedom for all and at the same time bringing the two systems of education into effective and harmonious relationship to each other. All the current problems, such as, the release of pupils during school hours, the use of class rooms in public school buildings, the use of public school teachers, must be courageously faced and honestly solved with a view to maintaining this principle inviolate.

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THE COOPERATION OF PUBLIC SCHOOL LEADERS IS ESSENTIAL. The application of the principle of the separation of Church and state does not prohibit the hearty cooperation of public school officials in developing week-day religious education. The movement of week-day religious education is sufficiently permanent and representative of the Churches to command the respect and justify the cooperation of public school leaders. Cooperation should be exercised in such matters as the release of pupils during school hours, the arrangement of satisfactory class schedules, the enrollment of pupils, the granting of credits, and joint study of the problems of relationship between the two systems of education.

Such cooperation will provide for religious education as an integral part of the child's educational program, not as something extraneous. It will provide for religious education under educational conditions comparable to public school work. It will not place upon those promoting week-day religious education the total burden of solving problems which in the end can be solved only through cooperative study and experimentation on the part of both groups.

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WEEK-DAY RELIGIOUS EDUCATION MUST BE EFFECTIVELY CORRELATED WITH THE OTHER EDUCATIVE EXPERIENCES

F THE PUPIL. The child's life is a unity id the educative process is internal, itary and continuous. While the lucative experiences of the pupils may ve different sources and forms of ternal control, they must, if they are become part of his development, be sed in the common total experience of e. It is, therefore, imperative that ere be effected close correlation between the pupils experience in the week-day school of religion and his experience in the public school rooms. Week-day religious education must be effectively related to the other educational activities of the Church, such as the Sunday school, the vacation Church school and various forms of less formal religious education given during the week time.

Again, correlation between this new program and the home is vital and has been effected in some cases in an encouraging manner. It is the same child who is subject to the educative influences of all these activities. Such relationships should exist in objectives, methods, and other features of external control that to the child they will represent one comprehensive and harmonious program of growth and achievement.

THE NECESSITY FOR HIGH EDUCATIONAL STANDARDS FOR WEEK-DAY CHURCH SCHOOLS

By Harold McA. Robinson

THE CONTAGION of enthusiasm for week-day religious instruction is preading fast. Probably the popular nagination has been caught most idely by the appeal based upon the itiably inadequate time now available r the religious education of Protestant ildren. That inadequacy is concrete, nd the remedy is apparently just as ncrete. If an hour or two is secured for ligious education during the public hool week, it seems as though an alost bloodless victory would be won.

But no victory which decides great sues was ever won that easily. *The roblem of education is to secure the conol of conduct by building up in the perience of the child the desirable realizaons, motives, attitudes and standards.* or Christian education, from the point view of human responsibility, this eans that, in addition to controlling the eneral experience of the child as far as ssible, enough fully controlled time ust be available to provide for the sucssful establishment of the distinctively hristian realizations, motives, attitudes, nd standards.

But the bare fact that enough time is vailable for the building up of conduct ntrols, through educational processes, terms of the Christian religion, does t prove that these conduct controls ill actually be built up. The time must redeemed. It must be used to the st possible advantage. Any time that not used to the best possible advantage ill not only be lost time, it will be time rse than lost, since Christianity will ereby be misrepresented in the experce of the children. The great problem Christian education is how to secure ough controlled time, *under educational nditions*, that is to say, enough conolled time that can be used to the very st possible advantage.

Now that the question of securing ditional controlled time for Christian ucation seems on the way to solution, the opportunity for all those who are ncerely concerned in the Christian ucation of children to see that the new ne which is coming into the control the religious bodies of the nation is ed to the best possible advantage. This means that the highest educational standards must be set up and maintained, for to say highest educational standards is just to say the best known ways of using the time available for Christian education to the best possible advantage. Anything less than this is not only treason to the cause but disloyalty to Christianity itself.

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EVERYONE knows that when you attempt to analyze educational standards, and enumerate them one after the other, you run the risk of losing the most important in the rush of the less important. However, that is a risk which must be run. There are at least three major respects in which high educational standards must be maintained if the movement for week-day religious education is to attain its full usefulness. They are to be listed in climacteric order. Every program of week-day religious education should be tested by these standards, for without their maintenance the program lacks the elements which make for permanency and real achievement.

First, in order to use the time available for week-day religious instruction to the best possible advantage, *the buildings and equipment must be adapted to educational purposes.* No doubt a log was enough building equipment for Mark Hopkins. If it were enough for the average teacher, Mark Hopkins' achievement with it would never have become proverbial. Attention and participation are vital in any learning process. They can be fully secured only when the physical equipment is conducive to that end.

Second, in order to use the time available for week-day religious instruction to the best possible advantage, *the curriculum must be adapted to securing the control of conduct in terms of Christian faith and life.* The problem of curriculum is being freshly studied, and wide experimentation is going on. It is highly desirable that the curriculum of every week-day Church school should be constructed with the clear objective of providing the children with such experiences of Christian worship, of Christian

"HAIN'T HARDLY BEGUN"

I'VE GOT an idee that Gainesbury kin set an example fer the hull country, fer the hull world, p'raps. Why not? Some place hez got to do it. Now a man don't hev to be very wise to know thet the Church hain't hardly begun to do its work fer edication in morals an' religion. It hain't hardly begun to get an idee o' what the opportunity is an' the duty is. It makes me laugh sometimes to think o' Churches spendin' thousands o' dollars fer music an' fine buildin's an' ev'rything you kin think on an' spendin' almost nothin' on what ought to be their biggest work o' all. Now these Sunday schools thet we hev already is all right enough in their way. Prob'ly we had to hev 'em 'fore we could hev anythin' bigger. But they's only jest forerunners. You can't edicate a child in the most important part o' his hull bein' in half an hour o' one day the week. I expect they's goin' to be a big awakenin' one o' these days. The Church will stop playin' at edication an' will begin really to work at it. And then the Sunday schools thet we hev now, the best on 'em, will seem 'bout ez an old sickle would aside a latest-fangled harvester.

—George Ezra Huntley in Seeing Straight in the Sunday School.

truth, of Christian service as shall not only give the immediate religious satisfactions which are appropriate to the child but shall build up the Christian realizations, motives, attitudes, and standards which will control faith and life.

Third, in order to use the time available for week-day religious instruction to the best possible advantage, *the teachers must be of the highest possible type.* It is unnecessary to affirm that when all is said and done it is the teacher who holds the key to the situation. But when one attempts to enlarge briefly upon that thesis, one is torn between two emphases. On the one hand is the emphasis on technical preparation as a teacher. Why should the opinion ever have gotten abroad that the more important the function of the teacher, the less important it was that the teacher should be equipped to make the best use of his opportunities? If it is important for a teacher of arithmetic to have a technical preparation in the teaching of arithmetic, it is just as much more important for the teacher of Christianity to have a technical preparation to teach Christianity as Christianity is more important than arithmetic. On the other hand, Christinaity is not arithmetic. The other emphasis is on the genuine Christian experience of the teacher. No amount of technical knowledge will compensate for the lack of this experience. Neither will any amount of zeal without knowledge be acceptable to the highest kind of activity known to man—the teaching of Christianity to the rising generations.

THERE ARE, therefore, questio of the greatest importance to be aske about any program of religious educati in addition to the question as to whet there is controlled time available for i It is perhaps inevitable that, in a mov ment which has caught the imaginati of the Christian public as suddenly the movement for week-day religiou instruction, these more difficult questio have not been faced as carefully as the must be if the movement is to be pu on a solid and permanent foundatio and if its almost revolutionary possibil ties are to be realized. It would be a incalculable pity if these questions ar not asked and answered with all th consecrated intelligence of the Churc before the movement itself suffers beyon hope of recovery.

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HOW TO START A WEEK-DAY CHURCH SCHOOL

By Charles Peters

THERE IS no specific way in which week-day religious education should be introduced into any community. There are always local conditions which must be taken into consideration when any institution is being established. We believe, however, that there are certain main features about the organization of week-day religious education which must be thoroughly appreciated by every local constituency before this work will receive adequate support. We have in mind, (a) an appreciation of the need for week-day religious instruction; (b) a definite understanding of the organization and administration of the week-day Church school; (c) a clear conception concerning the objectives and results that shall characterize this work.

Appreciating the Need of Week-day Religious Education

GENERALLY the majority of parents in a community do not realize that the work of the average Sunday school is necessarily limited in its scope and intensiveness. We do not wish in the least to undervalue the training that is afforded by Sunday schools that maintain real educational standards. We believe that the Sunday school occupies a strategic place in the work of the local Church for the development of character. We should frankly confess, on the other hand, that the limited time available on Sunday for instruction and training together with the necessarily circumscribed curriculum makes it impossible to prepare the American youth adequately to meet the social and individual problems of the present day. Local leaders should also appreciate the fact that there is need for just as much thoroughness in religious education in every community as is characteristic of the highest type of public school work. By this we mean that a system of week-day religious education should be maintained where willingness to teach should by no means be regarded as the only requisite for enlisting in this work, but that preparation, capacity, personality, as well as consecration should constitute the major qualifications for teaching in such a school. Also sufficient time must be given to the work of religious training so that an intensive program can be provided.

In order that parents may fully appreciate the very great need of maintaining week-day religious instruction it is necessary to resort to a great deal of publici and discussion. Literature should placed in the hands of persons wh should be enlisted as leaders for popula izing this movement. The various d nominational boards and most of th state and provincial Sunday school ass ciations can supply the local leaders wit literature on this subject. Frequen articles should be inserted in Churc bulletins, parish papers, and the loca newspapers.

Another method of arousing sentimen in a community that takes precedenc over printer's ink is that of holdin public discussions. This subject can b presented at special forum meetings o can be placed upon the program of com munity organizations such as the paren and teachers' association, mothers' clu and the local federation of Churches In the local Church the plan of week-da religious education should be discusse at the meetings of the official Churc board, the teachers' association of th Sunday school and at the business meet ings of other Church organizations.

There are at least two other ways i which this movement should be brough to the attention of parents and Churc members. It will be necessary for pastor to present this subject from their pulpit in connection with their sermons have specialists discuss this work wit their constituency in order that the neces sary impetus will be given to this work *particularly if the children shall be dis missed from the public schools to recei this religious training.* People need to b well-informed if they shall be rightly expected to rally around a new move ment which will mean a decided innova tion in the community life such as th week-day Church school naturally wil be. Then there remains much persona work to be done in order that convic

COOPERATION IN WEEK-DAY SCHOOLS

IF THE Catholic and Jewish leaders are invited to cooperate in the early stages of a community movement a favorable response is likely to be obtained in almost every case. That cooperation will extend to obtaining released time and to assuming responsibility for their own children, but not beyond. If these elements of the school population are overlooked in the early stages, their opposition may almost certainly be expected. In many places this would mean defeat for the movement for released time. —*Thomas S. Young in Week-Day Church School Methods.*

ons may be formed and views clarified the part of parents and sponsors of ildren. Pastors and local religious aders in this work must anticipate that uch confusion will exist in the minds the most substantial people in every mmunity when this new movement is at st agitated. It is only by means of ivate interviews that such persons ll be won for this cause.

Because persons generally in the aver-e community have never given much tention to thorough religious education e feel that too much effort cannot be it into properly informing parents d local leaders concerning the program week-day religious education. We elieve that by the use of printed state-ents, public discussions, addresses by al leaders and personal work that this ork can be successfully inaugurated and aintained in any community.

Organization and Administration

AFTER PUBLIC sentiment has been created for the week-day school it ill be necessary to form a definite ganization. In fact carefully formu-ted plans must be presented to the local aders in the Church and community efore whole hearted assent for the in-oduction of week-day religious educa-on will be given. It will, therefore, e necessary to appoint a special com-ittee to study this system of religious lucation and prepare a definite plan for e promotion of this work.

Business men and administrators gen-ally desire to have explicit information ncerning the form of organization that all be effected to sponsor this work. lso other matters like securing teachers, uipment, curriculum and financial pport must be carefully taken into nsideration by this special committee d adequate provision made with respect these important items. It is advisable secure the cooperation of local public hool educators in working out the tails of an adequate organization and cessary equipment.

Usually the recruiting and training of teachers for a week-day religious school is one of the first problems confronting the Committee. Experience has shown that by enlisting the latent teaching force found in practically every community a sufficient number of prospective teachers can be secured to launch this work. These prospective teachers (ex-public school teachers, college and high school graduates, successful Sunday school teachers) should be called together for the purpose of qualifying themselves for the work of week-day religious education. A supervisor of week-day religious education should be appointed who will be jointly responsible with the committee for the selection of a qualified teaching staff. Sufficient latent teaching ability can usually be found to commence the work, particularly, if these same folks are given a brief course of training with regard to the objectives, curriculum and management of week-day religious education. The best plan is to begin with a limited number of children and permit the work to expand in a normal fashion.

Since the impartation of textbook knowledge is not the primary object of these schools but rather the development of right conduct it is evident that textbooks for pupils are given only secondary consideration. In fact we find that in schools where the best results are realized in the development of right conduct merely reference books are supplied to the teachers suggesting material and methods for the development of Christian attitudes and habits.

"Where can we get the necessary funds to conduct week-day religious education?" is asked by many who are more or less interested in this project. It is evident that the largest part of the budget would naturally be expended on teachers' salaries. These salaries vary considerably. Possibly the minimum paid per hour to public school teachers should constitute a fair basis for the remuneration of teachers in week-day Church schools. At this rate three dollars per week for teaching two day sessions of, at least, one hour each would constitute the salary of a teacher in the majority of communities. By conducting a campaign for the raising of money to cover the budget for week-day religious education the necessary amount can be raised if the campaign is properly managed. Adult Bible classes in the Sunday school can be challenged to sponsor week-day religious education for boys and girls by giving financial assistance to this most worthy cause. There are many other ways in which the money can be raised for one year's experiment after which, if the experiment is successful, the people whose children benefit from this enterprise will be glad to support the same.

Objectives and Results

Our primary concern in week-day religious education is the development of right conduct on the part of the youth of our day. By right conduct we do not mean a negative, inactive or merely innocuous sort of life, but rather the formation of proper attitudes and habits. Moralizing in abstract terms does not develop impelling desires and attitudes. Ideals can be presented most effectively through living personalities, character sketches and purposive activities. In the second place it is generally admitted that the primary work of religious education has to do with the development of a life dedicated to right living and the formation of Christian habits. Hence, in religious education we are chiefly concerned about planning and directing proper activities so that right habits in conduct may be formed, in the home, the school, and in community as well as in world relationships.

In summing up this discussion we desire to say that wherever the work of week-day religious education is based upon sound educational principles and due attention given to proper publicity and promotion the results obtained will abundantly guarantee the permanence and appreciation of this work in any community.

* * *

ORGANIZATION AND ADMINISTRATION OF WEEK-DAY CHURCH SCHOOLS

By John Elbert Stout

THE CHURCH is primarily responsible for religious education. This the first thing to be said in any fruitful scussion of the problem of organization d administration of schools, the function of which is to teach religion. It is ue, of course, that home, public school d community each has its educational sponsibility. Taken together, their fluence is highly important, but upon e Church rests largely the responsibility r an adequate program of religious ucation.

Historically, there is abundant evidence of the Church's educational function and there is some evidence at least, that it is again to perform its mission of spiritual ministry to childhood and youth. Its attention has for some time certainly been directed chiefly to other causes and its methods all adopted to an educational ministry. The return, therefore, to its educational task calls for rather radical shift of attention, a new distribution of its funds and a type of organization that will make possible a more fruitful ministry. It is with the problem of organization and administration that this article has to deal.

Types of School

ONE OF SEVERAL types of schools is possible, each differing somewhat in its function and therefore calling for a kind of organization suited to the function to be performed. Since all fruitful school organization is determined on a functional basis, it is necessary at this point to indicate rather definitely

the function of the school we have in mind. Negatively stated, the type of school contemplated does not have as its function the promotion of sectarian interests of any sort. Its purpose is not to serve the constituency of any single Church or denomination as such. Particularly, its function is to provide for the spiritual nurture and development of all the children and youth of a community whose parents wish them to receive religious instruction. Further, these children and youth are to be served irrespective of the Church to which they or their parents belong, or whether they belong to any Church. In short the function of this school is to provide instruction in the *common elements of religion*, and to serve the entire community in this respect in much the same way as the public school serves its constituency in its own field.

Several types of schools exist although none are standardized. Each, however, has certain distinguishing characteristics which differentiate it from the others. Among these is the strictly *denominational* school established and controlled by a single Church, or two or more Churches of the same denomination. The *interdenominational* school is hardly a type since the term has no definite meaning. At one extreme interdenominational means nothing more than a joint request by all the Churches concerned, made to a school board to permit the children during school hours to go to their respective Churches for religious instruction. Each Church has complete control of its own school. At the other extreme, two or more Churches of different denominations cooperate in establishing and maintaining a school under joint control. Children attend this school irrespective of Church affiliation. They are taught the same material, are taught by the same teachers and the school is financed through joint effort. Between these two extremes one finds various degrees of denominational cooperation. A *third* type is called "*community*" school, and the Churches sustain no *official* relations to it. It is organized and maintained by persons who are interested in promoting religious education as a community enterprise and they cooperate in their individual capacities. They are supposed to be representative of the Churches, public schools and other institutions or organizations, but they are in no sense official representatives. Little need be said of this type of school because it scarcely exists except on paper. In any event, small success has attended the movement to promote this kind of school. The term itself, however, has rather wide use and in most cases wrong use, and for this reason a brief mention of the school has been made.

It is obvious that none of these types of schools will serve the purpose set forth above except the interdenominational and this one only when it permits complete cooperation of the Churches in all matters pertaining to the school. And for the purpose of clearly distinguishing this school from other types, we shall call it the *Cooperative Church School*. By this we mean a school for the establishment and maintenance of which two or more Churches are jointly and officially responsible and the function of which is to serve the children and youth of the community, irrespective of denominational affiliations.

BACKGROUND OF WEEK-DAY CHURCH SCHOOLS

RELIGIOUS KNOWLedge is a part of every child's rightful heritage.

Schooling is an essential means by which childhood learns the religious way of life.

Religious instruction is the peculiar responsibility of religious agencies.

Our present practice robs children of their most normal approach to religion.

The public school cannot teach religion; no other agency is teaching religion to the childhood of the United States; that childhood grows into a non-religious view of life.

Religion can be taught.

Religious training is absolutely essential to the continuance and future growth of our human civilization.

—*Henry Frederick Cope in The Week-Day Church School.*

Organization and Administration

IN CHOOSING this type of school there is no implication that other types of schools do not have their rightful places. On the other hand, the cooperative school has its place and in the belief of the writer an increasingly important one, and if it is to perform its function successfully, the plan of organization must be of a kind to insure this to the fullest extent possible. Such an organization must provide for the following:

First, the development and expression of a public opinion, a group consciousness, essential to the success of a cooperative educational enterprise. *Second*, an internal organization must be set up which will provide for enrollment, attendance and classification of pupils, selection and organization of curricula, employment, placement and suprvision of teachers, cooperation with the home, public schools, Sunday schools and other educational agencies in the community, and finally a kind of organization which will permit its program to be administered in thorough harmony with its purpose.

The *functions* of an organization thus conceived require the following:

Council of Religious Education

First, a relatively large body, officially representing the cooperating Churches. If thought desirable to have other organizations or institutions represented, this can be provided for. This body is usually called *Council of Religious Education*. It performs legislative functions by way of determining policies, authorizing a budget and providing financial support. Policies should reflect the wishes of the constituency of the Council and provide the necessary machinery for carrying them out. The budget should have careful consideration particularly in relation to securing sources of support that are both adequate and permanent. This is a matter of great importance. Experience has demonstrated beyond question that dependable financial support constitutes the problem of greatest difficulty in connection with week-day schools. And the problem of securing a sufficient amount of funds to carry the school through the year, difficult as it is in most communities, is neither the only nor the most difficult one. Sources of support that are stable and permanent present to the Council its greatest single task.

The limits of this article do not permit dealing with details; only principles can be considered. The fundamental one is that the Churches in their corporate capacities must constitute the chief source of financial support of week-day schools. Not until they assume financial responsibility, as *institutions*, for these schools (or any other kind of Church school) can there be promise of permanent success. Not until each cooperating Church assumes its proportionate share of responsibility by writing it into its regular budget can there be any hope of sources of support that are either adequate or permanent. Temporary expedients may be necessary in order to make a beginning, but permanent schools require *institutional* support. The Council officially representing the cooperating Churches, as it must do if these week-day schools are to succeed, has for its task the working out of a plan that will result in each Church assuming its share of responsibility.

Board of Religious Education

A *second* requirement. In order to carry out its policies, the Council should provide for a relatively small *administrative* body. This is commonly called *Board of Religious Education* and is usually composed of five to seven members. These should be appointed solely on a basis of fitness for the task of administering a school. We have here an educational job which calls for genuine interest in childhood and youth, ample time devoted to the duties of the office and intelligence concerning the importance and nature of these duties. This Board should have immediate responsibility for the school and the Council should delegate to it the necessary powers for the discharge of its responsibility. Among its duties are the following, all of its acts being subject to the approval of the Council: Providing building and equipment; initiative in all budgeting matters, including estimates of funds needed and their distribution; selection, placement and supervision of teachers; providing curricula; proper organization of the school to meet the needs of the various age groups of children; plans for securing the cooperation of the home

blic school and other educational encies; and in all other matters pertaining to the internal organization of e school and its proper administration. ese are all delegated functions, but ey should carry with them sufficient edom of initiative to permit the board develop and carry out carefully formued educational policies.

Directors of Religious Education

A *third* requirement of an efficient hool organization is an *educational ecutive* appointed by the board and rectly responsible to it. This officer usually called *Director of Religious ucation* while the term Superintendent in more or less common use. The need the services of such an officer is enely obvious. Members of the board ll not have the time necessary for atntion to details of administration and ey usually lack the training and exrience essential to the task. Religious ucation no less than public education eds competent leadership which can found only in a person specially fitted the task. Upon such leadership dends very largely whether any kind of hool organization is made effective. The director sustains relations to his ard similar to those of a public school superintendent to a board of education. He is the executive officer of the board; acts as expert advisor in all matters pertaining to educational policies; recommends teachers to be selected by the board; is responsible in all matters pertaining to curriculum and for the supervision of the work of the school. This last named function is an extremely important one in any school and particularly so in the case of a new type of school whose curriculum is untried and in which teachers frequently have had no special training.

The inclusive purpose of supervision is to correlate and direct all the means relied upon to attain the objectives of the school. Without this integrating and directive force there is little hope of success of week-day schools. Particularly, it is the function of the supervisor to assume leadership in determining objectives and in making them function in the use of subject matter and activities; assist teachers in the selection and right use of methods and devices; in securing and maintaining favorable physical conditions—proper ventilation, cleanliness, suitable equipment and the like; in securing interested response on the part of pupils; and finally in testing results. Ultimate values of religious education are found in the influence of the school upon the conduct of children and youth in home and school, upon the playground, and in other social relationships where the actual strain and stress of life goes on. The ability of the school to meet this test is the measure of its success.

Organization, administration, supervision, all find whatever meaning and value they may have in the spiritual growth and development of those for whom the school performs its spiritual ministry. Only what helps the school to perform this ministry has a place in its organized life and nothing should be withheld essential to make its ministry the most fruitful.

Our discussion may be summed up by saying that successful school organization is essentially a plan for the cooperation of persons who make effective use of a method which we call education. How effective it is depends wholly upon the intellectual and spiritual resources of these persons and the wisdom and devotion displayed in their use.

SACRIFICIAL EVANGELISM

HENRY DRUMMOND tells a beautiful story of two students who were classmates at Edinburgh. One was an earnest Christian, and he sought to lead his roommate into the Christian life, but had not succeeded. He was so earnest about the matter that he came back and took a special, extra year of study in order to be that friend's roommate for one more year, in order to try to win him to God. We knew of a superintendent who went into the Church, on a week-day, and knelt at every teacher's chair and prayed. John R. Mott says, that the family-crest has a lighted candle and the words, "I give light by being myself consumed." There must be the living sacrifice, obeying the voice within, first the willing mind—this is essential.

The teachers who exercise the most power are unconscious of their own power. No man at peace is conscious of his power. He feels the peace; others feel the power.

The teacher who would win souls to Christ must keep his eyes fixed upon Jesus Christ and live in His presence.—*Marion Lawrance.*

ARMITAGE: THE REMORSE OF JUDAS

An Interpretation by Albert E. Bailey

PETER HAD remorse; but since his weakness had injured no one but himself, penitence and noble resolve could repair the wrong.

Judas had remorse; but the hell of his torment lay in the fact that another was the victim and that his deed was irrevocable and irreparable.

That explains the look on Judas' face. That is why he has run at top speed to throw back the money before it burns through his hand and sears his soul. He is the embodiment of panting haste, spurred by the illusory hope that he might even yet not be too late.

We can read his fate in the face of the three chief priests. They stand for the eternal fixity of things done. Number one says:

"You should have thought of this earlier. Of course we expect to put him to death."

Number two says to himself, "What a crazy fellow! Caught with such simple bait, and simple enough to think he can now undo his deed."

Number three, most self-righteous of all, turns a calm back on the traitor and arches his eyebrows, apparently never having seen Judas before. Truly, a short memory! He is like the passionless march of Fate that treads alike upon innocence and villany.

It is too late. There is only one thing for Judas to do; and the vulture waiting aloft for things to die knows what that is.

CHRISTIAN CHARACTER THROUGH THE WEEK-DAY CHURCH SCHOOL

By Herbert W. Blashfield

MANY PEOPLE are freely expressing their opinion these days that the modern week-day program of religious education will largely solve the religious problems of the day. They tell us that religious instruction given from 90 to 100% of all the children for one or two hours each week, will bring forth a new religious age in which Christian character will predominate. Are we sure that this will certainly happen? Are those who make great claims for week-day religious instruction not thinking of the effect of instruction upon adult life? Do they not forget that most of the children in week-day Church schools are under adolescent age when life is not greatly influenced by thinking out conduct procedure after instruction has been given? Boys and girls under twelve years of age are developing dynamic character to a far greater extent by other means than by the influence of instruction and individual thinking. Most of our week-day attempts today are not contributing greatly to Christian character because the teachers treat the boys and girls as little adults, who will, after the lesson is presented, go home or to school, filled with new determination and purposes.

The week-day Church school as a character building institution must be grounded upon sound educational theory and practice, if it is to give to society the values or ideals of Christianity found in Christlike living. One of the most valuable contributions of modern education to society is the present emphasis on character and its educative processes. We assume that character is the sum of our habits, attitudes, and ideals as well as of our knowledge. It is, as a result our particular way of living. It is determined to a large extent by our physical and spiritual heredity, but it also results from our environment and training, and it is with these factors that we must be concerned. Our character, good or bad, is constantly in a state of change and formation. Habits, attitudes, and appreciations are being built into character by every experience with others. Education is the power or effect of those experiences; it is the unconscious influence of environment; it is the result of special direction and training by teachers which causes constant changes of habits, attitudes and ideals. Education therefore is constantly in progress because of the fact that we are members of social groups and are influenced by each member. Therefore, education through unconscious influences of companions at home, school or on the street, or because of the influence of teachers, is constantly at work forming character. Whether the results in conduct of this educational process are good or bad depends upon the nature of the social environment, upon the kind and amount of influence of the ideal pattern or teacher or both.

* * * * *

MUCH OF our effort in week-day religious education is proving futile because of our false conception of the value of instruction for education. Many teachers believe that instruction, in itself, concerning Christian ideals will cause Christian attitudes, ideals and habits, and therefore Christian control in character. Education, however, does not take place in this easy way with children under the age of adolescence. While instruction gives us enrichment and new appreciations, its largest contribution is skill in any form of behavior and meaning to experiences already appreciated. Beyond this, instruction seems to have little practical value. If we could direct the constantly forming and changing controls which give character, into the ideal character presented in Christ by means of instruction only we would have a simple task, but character education is a much more involved process. Our spiritual inheritance which causes a desire to be right, to love, to know God seems to be largely dependent upon a physical trackage for its expression and usefulness.

Character education must be concerned with the nature of the social environment rather than with the quality of instruction. Habits are formed most largely by the constant pressure, influence or education of environment through actual physical experiences in living. Attitudes, ideals and appreciations result from these real or imaginary experiences; they grow along with our habits and become the motive power, the dynamics of character. If the environment is producing good habits then right attitudes and ideals will naturally result and vice versa. These attitudes and ideals as the control of conduct are strengthened by accompanying emotional experiences such as satisfaction, dissatisfaction, fear, confidence or love. They are given skill for effective work by instruction. This means therefore, that our education in character development must be most largely concerned with the selection of that kind of an environment that gives experiences in living that will produce the kind of habits we need for the basis of desired ideals and attitudes. Consider as an example the home environment where the parents are the teachers or patterns. When the children get into the habit of sharing with each other and with their parents and friends, because sharing is the way every one in the home does such attitudes as consideration, thoughtfulness and unselfishness may be expected to result. To share their possessions and happiness with others becomes the ideal in the life of the children. These attitudes and ideals are constantly being strengthened by such emotional experiences as satisfaction and feelings of rightness and of unity with others. By means of the instruction of the parents the children come to understand how and when to share in the most useful way for all concerned. The influence of the home environment with its "ways of living together," its emotional experiences, and its instruction is made permanently effective in the lives of the children in proportion to the amount of time that the children spend in their home environment.

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IN THE week-day Church school room, as in the case of the home, that which is going on—its conduct, its life, its total social influences of pupils and teachers where there are active interests at work with resulting controls and restraints—is far more productive of character than formal instruction. A child's thinking, his habits, and his attitudes are best modified and directed when actual situations arise in his life. Therefore the week-day Church school should provide social experiences that present an immediate need for the performance of the type of living we desire, which in our case is the "Jesus Way." The character habits to be formed, such as co-operation, service, thoughtfulness, sharing, etc., have to be determined upon by the teacher. Desired ideals and preferences as justice, personal honor, impartial judgment, humility, and reverence must also constantly be kept in mind by the teacher. These ideals and preferences should be assisted in their growth in connection with habit formation. Such attitudes grow out of the situations that are used in the formation of habit. While the inductive method is basic, this does

THE WEEK-DAY HELPS THE SUNDAY SCHOOL

TEACHERS in various Sunday schools of the city testify that pupils are more interested in their work on Sunday than before they had the week-day work. This is partly due to the fact that they know more about the Bible in a general way. They can handle and use the Book more intelligently, and they have come to love the stories as they have become better acquainted with them.—*From the Van Wert Plan of Week-Day Religious Instruction*

ot mean that the deductive method in hich imagination takes the place of ctual experiences is not to be used. his method found largely in story tell- ng must be also constantly employed o as to make use of the experience of thers and thus shorten the use of resent experiences. By means of the tories that we tell, in the week-day hurch school, the children for the mo- nent cast aside their present "way" nd through their imagination live out n their own mind the main thought or ay of living presented by the stories.

* * * * *

THE TOTAL program of the week-day Church school, including worship, ong and prayer, the study and instruc- ion, and the play and work activities hould all contribute toward Christian abits and attitudes as well as toward knowledge of God. The program should evelop respect, love and reverence for ach other as well as for the Heavenly ather. In the total procedure Christ s the great pattern of the children, the evelation of the Father to human ociety of how God's will may be done n the lives of boys and girls. As the hildren get near the adolescent age, Christ's life should be carefully studied. This all means that the time which the teacher spends with the children must have the freedom and fellowship of the home, and not the constraint and formal discipline of the average school class room. There will be a place for discipline, for formal instruction, for study, and memory work, but these will be used only to contribute to progress in the Jesus way of living. *Our week-day Church school must be primarily schools of Christian living.*

Can we ever expect the week-day school of religion to be this kind of school? Yes, but not until the character rather than mere knowledge becomes more important in the minds of those who promote these schools,—not until our teachers understand methods of character education as well as they do the methods of instruction—not until we are all ready to see that sufficient time is given for the formation of the desired Christlike habits, attitudes and ideals. This can never be done on the basis of one or two hours each week. The future week-day school of religion will not only have to change its present methods, but it will have to use several hours at different times during the week.

APRIL JOURNAL

Articles on Vacation Church Schools.

Children's Week Materials.
(Write to the International Council for leaflets)

MAY JOURNAL

will give much space to Mother and Daughter Week, Work with Girls, Summer Camps.

In an early issue lists of week-day Church School texts will be given.

Watch for Articles on:—
The Pastor His Own Director of Religious Education.
The Church Director of Religious Education.

In the near future a special number on
Leadership Training.

CURRICULUM NEEDS IN THE WEEK-DAY SCHOOLS OF RELIGION

By Blanche Carrier

EVERY teacher and supervisor of week-day schools of religion realize he tremendous importance of a study of urriculum needs. In testing out plans nd courses in actual classroom work ear after year, each one is seeking or the ultimate best for each grade roup. It is presumptuous for any one erson to attempt to state curriculum eeds for the great variety of schools hich are working on the problem. It possible only to draw from the exper- ence of one supervisor with thousands f children in one community, and to et forth the present aspect of the problem s she sees it.

How are we to determine curriculum eeds? The approach to the curriculum determined by the aim we have for eligious instruction, the results we hope o achieve. If we pin our faith to infor- ation, we are apt to divide the Bible nto eight parts for as many annual doses. we go to the other extreme of placing alue on experience alone we may elegate the Bible to the place of a refer- nce book. There is, however, a middle round where *the aim is a conscious oice of Christian ideals for today in the ght of the religious experience of men in e past.* The curriculum must provide aterials which meet these present life eeds of the child.

What does the child need in order to tain a Christian experience natural to his age? From our study of the children with whom we have worked, we have formulated five needs, and are attempting to meet them in our curriculum.

AN UNDERSTANDING of and gratitude for our religious inheritance. This involves such a sympathetic and careful study of the Bible that the child is thrilled with the miracle of the growing conceptions of Jehovah God by a race who sought to know His will in every intimate detail of their daily lives; with the evolution of standards of individual and social conduct and relationships. It involves perhaps, with high school students, an appreciation of the superiority of the Hebrew Jehovah over the gods of Egypt, Greece and Rome, about whom they study in their histories. It must answer, too, the question of the child who said, "Why did people stop writing the Bible? Haven't they learned anything about God since then?" It is a tragic fact that we have confined the child to a long-ago time. He has missed the glory of that long unbroken line of brave ones who have passed the torch on and on until it has come down to us with all the beauty of their lives in its brilliance. Children from the fifth grade can begin to share in the wonder of this great inheritance. Does our curriculum adequately give the child this joy?

A WHOLESOME, growing conception of God for the individual child. The anthropomorphic conception of the little child can at the same time be free from fear and superstition. As he grows older, he needs still to be freed from the superstition and prejudice of denominational differences, of racial hatreds, of fanaticism and of pseudo-science. In a single class recently, the pupils appealed eagerly for "the real truth" about the end of the world, the nature of heaven, the relation of science to religion, the American attitude toward other races, the task of the Churches of a city. Have we given religious instruction unless we are willing to face these questions frankly with our children, search out the gold of truth and separate it from the dross of prejudice?

A DISCOVERY of the highest present standards of conduct and relationships. It is our personal conviction that every problem of conduct, every question of ideals, should be thought through by the children themselves so that the conclusion is a matter of conviction rather than an admonition given dogmatically and received unquestioningly. Even in the first grade, the children can see the reasons for obedience, truthfulness, courtesy, honesty, not by hearing the reasons, but by being led in their own thinking.

Actual experiences with the group are

almost indispensable. A teacher who lives with her pupils as they write and produce a Biblical play, as they prepare gifts of friendship for unfortunate or far away children, as they hold shut-in services or sing Christmas carols, or in any of the many possible avenues of expression, has hundreds of opportunities to arouse the spiritual ambition of her children.

* * *

THESE ARE our general curriculum needs. How shall we adapt them to the various grades? Each grade is distinctly different from the one it precedes or follows. Shall we not choose some special aims for each, though using any aim in any grade as the experience of the class calls for it? What better can we do for first grade children, for instance, than to establish wholesome conceptions of God the loving Father? What do the second and third grades need more than a sound conviction concerning truthfulness, honesty, obedience, unselfishness? How thrilling a fourth grade child would find his new world of five continents if associations of his Church are linked with each—if Africa meant to him not only lions and jungles but David Livingstone and Mary Slessor. Perhaps the fifth grade child is ready to study the Old Testament heroes who, often in crude ways, sought to know God; and the sixth grade, at the peak of childhood's ability, may come to understand what the life of Jesus meant to His people in Palestine, with their beliefs and customs, and to us. The restless seventh grade must have its spirit of adventure stirred, and Paul eads a long line of daring pioneers; while the thoughtful eighth grade is ready to know much about the Christian citizenship of today and to try out, perhaps, some projects in actual world friendship.

BOOKS ARE NEEDED, which shall carry out certain definite courses combining the Biblical material with that study of associated materials and worship services which shall make a balanced and vital course. Books are needed, too, which shall help the teacher to be prepared for spontaneous discussions which may be of serious consequence if not carefully handled. Research leaders are needed to assemble for teachers much material about the world today for the training of world citizens. Teachers are needed who can put the most vital religious instruction into the details of class management and the contacts of after-school hours. It is the sum of these that makes possible an adequate curriculum. A perverted sense of values, so common among children, such as considering discourtesy more serious than disobedience or rating cleverness above honesty must find the first step of its cure in straight thinking. Does our curriculum material provide subjects and suggestions for such discussions, adapted to the various grades?

A DYNAMIC faith in these ideals they have discovered. We are dismayed at such general convictions among our children as that the world is growing worse, God cannot talk to people any more, there are not great men of faith now as in Bible times, high ideals are not practical. There is no urge to create a better world if one believes all this. But they are not to be blamed; they have been given nothing to neutralize the newspaper, the movie, the street. Can we not show them the great prophets of today, the men and women who are giving their lives toward the creation of God's kingdom on the earth? Can they know something of the great movements to which these people are giving their lives, —world peace and friendship, inter-racial goodwill, abolition of child labor, the golden rule in industry, the guarantee of a religious education for all children and youth of America and the world? Can we so spiritualize their geography, their history, their reading, their experiences, that they are constantly conscious of the leaven that is working? Perhaps we have not realized thet remendous power in "compassing them about with so great a cloud of witnesses" that today's world is as thrilling in its achievements as the long-ago days.

A DESIRE to know God personally, to share in the building of His kingdom, to live the highest standards. How is such a desire born? What must be added to knowledge to bring spiritual ambition?

Worship services, carefully planned, are a vital means. This involves such a study of hymns that the very singing of them calls up "the cloud of witnesses" and fires the imagination; such a reverent, careful training in the writing of individual prayers that praying becomes spontaneous and inevitable; such a combination of materials and methods that thoughtful worship becomes a habit.

THREE INTERNATIONAL SUMMER SCHOOLS FOR CHRISTIAN LEADERSHIP TRAINING

By H. Shelton Smith

THREE SUMMER SCHOOLS for Christian leadership training will be conducted by the International Council of Religious Education during the summer of 1925 as follows:

Geneva Glen, Colorado.....July 13-25
Lake Geneva, Wisconsin.....July 27-Aug. 8
Lake Winnipesaukee, New Hampshire Aug. 17–29

Each of these schools has a natural beauty and charm all its own. Geneva Glen is located in the heart of the Rocky Mountains near Mount Morrison, Colorado, about twenty-eight miles west of Denver. Its elevation of nearly seven thousand feet above sea level affords campers an atmosphere conducive to comfort and educational achievement. Its one hundred acres of mountains and valleys offer free range to lovers of the "great-out-of-doors." Lake Geneva (Wisconsin) is known afar as the "Galilee of North America." Our school site occupies the most prominent point on Williams Bay. Its picturesque and restful features are praised by all. Lake Winnipesaukee offers the lake, forests, and mountains of beautiful New Hampshire, one of the most attractive locations in America for a summer school or camp.

Their Purpose

THESE SUMMER schools are the endorsed agencies of thirty-five Protestant denominations and fifty-six state and provincial councils of religious education for cooperative leadership training. In their organization and administration, they express the conviction on the part of the Christian forces of the country that there is a real place for cooperation in religious education. They are not intended to compete with the denominational programs of leadership training, but to combine the efforts of all denominations for the purpose of training a greater force of competent leadership. Their curricula have been reviewed and approved by an interdenominational board of school administration, and this same board elects the faculty. Courses completed in these schools will receive not only International Council credit but also denominational credit. Subjects of the Standard Training Course completed under denominational auspices and in accordance with International standards will receive International Council credit. Thus, our cooperative program of leadership training as carried on in our summer schools is an integral part of one great national system of education for religious leadership.

These International Summer Schools will shape their program from summer to summer in such a manner as to meet the needs of all types of workers in the local church and the community, denominational and interdenominational. Moreover, their leadership will be selected with a view to making them demonstration centers of the type of work that must be done throughout our International system of Cooperative Standard Training Schools.

Their Courses

COURSES have been tentatively outlined for the 1925 Summer Schools as follows:

General Courses

1. The Principles of Religious Teaching
2. The Church School
3. Old Testament Introduction
4. New Testament Introduction
5. The Use of the Bible in Religious Education
6. Worship in the Church School

Departmental Courses

7. The Psychology of the Little Child
8. The Psychology of the Primary Pupil
9. The Psychology of the Junior Pupil
10. The Psychology of the Intermediate Pupil
11. The Psychology of Young People
12. The Psychology of Adult Life
13. Story Telling in Elementary Education
14. Social and Recreational Leadership of Adolescents
15. The Curriculum of Religious Education
16. The Educational Task of the Church

Courses for Special Groups

17. The Organization and Administration of Week-day Church Schools
18. The Organization and Administration of Vacation Church Schools
19. The Organization and Administration of Leadership Training
20. The Organization and Administration of a Council Program of Children's Work
21. The Organization and Administration of a Council Program of Young People's Work
22. The Organization and Administration of a County (or City) Council of Religious Education

Their Instructors

THE FOLLOWING leaders have accepted places on our faculty and others are being secured:

Roger Albright, B. D.
Superintendent of Leadership Training, Methodist Episcopal Church

J. S. Armentrout, B. D.
Director of Leadership Training and Vacation Church Schools, Presbyterian Church, U. S. A.

William C. Bower, M. A.
Dean of the College of the Bible and Professor of Religious Education

Z. D. Edworthy, M. A.
Superintendent of Young People's Division, Colorado Council of Religious Education

Frank O. Erb, Ph. D.
Professor of Religious Education, Rochester Theological Seminary

Frances M. Hedden, M. A.
Superintendent of Children's Division, New Jersey Council of Religious Education

O. G. Herbrecht, M. A., B. D.
Superintendent of Young People's Division, Iowa Council of Religious Education

Hazel A. Lewis
Member of Editorial Staff, Christian Board of Education

Hugh S. Magill, LL. D.
General Secretary, International Council of Religious Education

Frank M. McKibben, M. A., S. T. B.
Director, South Bend Council of Religious Education

W. Edward Raffety, Ph. D., D. D.
Editor, International Journal of Religious Education

Frank G. Richard, M. A., B. D.
General Secretary, Kansas Council of Religious Education

Norman E. Richardson, Ph. D.
Professor of Religious Education, Northwestern University

Erwin L. Shaver, M. A., S. T. B.
New England Secretary, Congregational Education Society

Mrs. H. R. Shaw
Superintendent of Children's Division, Colorado Council of Religious Education

H. Augustine Smith, Ph., D.
Professor of the Fine Arts in Religious Education, Boston University

Edgar H. Stranahan, M. A., M. R. E.
Professor of Religious Education, Penn College

Nan F. Weeks, A. B.
Editor of the Children's Division, American Baptist Publication Society

Mary T. Whitley, Ph. D.
Assistant Professor of Education, Teachers' College, Columbia University

Benjamin S. Winchester, D. D.
Associate Editor, Congregational Publishing Society

For full information regarding the International Leadership Schools write to your state council, your denominational headquarters, or to the department of education of the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois. Preliminary publicity is now available for use in the field and may be secured from International Council Headquarters upon request.

* * *

LAKE GENEVA CONVENTION OF FINE ARTS IN RELIGION

At Lake Geneva, Wisconsin, August 1-2, 1925

ONE OF THE enrichment features of the International Summer School of Religious Education at Lake Geneva next summer will be a two-day convention to study: Congregational Singing and the Hymn Book, Chorus Choirs, Children's Choirs, and Church School Orchestras, Worship Services and Special Programs for Christmas, Easter, Rally Day, Thanksgiving, Pageantry and Drama, Visual Art or the Choice and Use of Pictures, under the personal direction of Professor H. Augustine Smith, of Boston University.

This distinguished author of pageants and worship programs will also teach a credit course in the Summer School on "Music and Worship in the Church School," and deliver five lectures on "The Use of Fine Arts in Religious Education." His choice art collection will be on display at Lake Geneva for one whole week.

The International Council invites ministers, directors of religious education, superintendents and teachers, choristers and organists, pageant directors, supervisors of art, and that great host of lay workers. Those who cannot come for the full term of the Summer School are cordially invited to the Fine Arts Convention, August 1 and 2, also to the concert Friday evening, July 31st.

For full information write to your state council, or to the Director of the International Summer Schools, 5 South Wabash Avenue, Chicago.

TEACHING METHODS FOR WEEK-DAY SCHOOLS

By Henry Edward Tralle

BY "METHODS" we do not mean a collection of *devices* through which a lazy, unprepared teacher may magically accomplish effective teaching.

It is taken for granted that the teacher is possessed of the essential qualities of Christian character, and that he has had a measurable amount of training in preparation for the work of teaching. Such a teacher may consider with profit the suggestions which follow.

Aim at the Pupil

THE ONLY reason for teaching is the pupil, and the good accomplished in his life is the measure of the success of the teaching. Lessons are important, but they are of secondary importance, inasmuch as they exist only for the sake of the pupils, around whom all our matter and methods must center.

Religious education is the making of religious values real, attractive, and effective in life. "I am come that they might have life, and that they might have it more abundantly." Our daily prayer, in effect, should be: "O God, help me to teach with such example and faith and understanding and skill that Thou mayest, through my teaching, accomplish Thy regenerating, transforming work in the lives of my pupils."

The ultimate aim of all our teaching is life transformed and properly related to God and man, personality Christianized and developed, character controlled by Christian ideals and attitudes, competency in unselfish service to the Church and to the world.

Have a Teaching Unit

THE TEACHING unit is a single dynamic, basic, spiritual truth, or principle, or generalization, embedded in lesson materials that is interesting to the student, that assists him in meeting some life situation, and that develops in him attitudes and ideals as factors in life-controls.

In handling the teaching materials, words must be related to meanings, facts to life, precepts to situations, ideals to expression, statements to thinking, examples to initiative, and beliefs to practice. The teaching unit is the lesson within "the lesson."

In teaching the Sermon on the Mount to a class of high school pupils, we developed, working together during a series of teaching periods, twenty-four teaching units, or lessons, among which were the following: (1) Happiness depends on what is inside of us, and not on what is outside of us, 5:3-10; (2) True Christians constitute the preserving force of human society, 5:13; (3) The greatest power in the world is the power of a Christian life, 5:14-16; (4) Christians are under obligation to live better lives than other people live, 5:17-20; (5) Christians should go more than half way in order to get along with one another, 5:21-26; (6) Christians should consistently keep their inner thoughts pure, 5:26-30; (7) It is wrong to harbor hate in our hearts against anybody for any reason, 5:43-47; (8) Our prayers should be in the nature of reverent, sincere talking to God, 6:5-18; (9) Material possessions gained at the expense of spiritual treasures will do us more harm than good, 6:19-24; (10) We should be fair and generous in our thinking about other people, 7:1-5.

Develop an Adequate Teaching Plan

THE TEACHING plan should be built around the teaching unit, and handled in such a way as to develop a desirable attitude or ideal in the pupil.

The teacher should not use the same type of plan successively, but should vary his method from time to time, according to the age and interests and needs of the pupils.

In teaching the more mature pupils, it will be found advisable to use occasionally an outline plan, in which there is an orderly sequence of significant words, or statements, or questions, or rules, or precepts, or admonitions, or parts of a definition, each enforced by one or more of many methods.

When the question plan is used, the questions should be vital, clear, definite, brief and thought-provoking, and should make connection with the teaching unit. The use of the research plan involves the cooperative working out of a class project in which each member of the class assumes a proportionate share in the undertaking. The true-false examination plan may be used to advantage occasionally. The picture plan involves the developing of the lesson on the basis of pictures that embody teaching values.

Among various other plans is the story plan, which involves the presentation of the lesson in the form of a story, showing the teaching unit in action in a life situation, appealing strongly to imagination, emotion, and will. The story-teller should tell the story dramatically, with animation and impersonation, and then should have story-telling and dramatization by the members of the class, with discussion, hand-work, etc.

Make a Vital Approach

DO NOT undertake to prepare the mind of the pupil with an introduction or a gradual leading up to the lesson. The mind of the pupil always is ready for any suitable teaching unit, without formal preparation, if only the teacher will present it skillfully.

Begin every new lesson quickly, vitally, simply, directly, freshly, and interestingly. Begin with the lesson-story, or with some other story. Begin with a startling question or statement. Begin with a definition, or rule, or precept, or with an announcement of the teaching aim. Begin in any one of many ways, but always make immediate connection with the teaching unit in the thinking of the pupils.

Keep Ahead of the Pupils

THE TEACHER should make it a rule to teach each lesson before the pupils study it, for the reason that the pupils' lesson study is thus unified, is more meaningful to them, is more worth while in their thinking, is more interesting and enjoyable, is accomplished in less time and with more benefit, is cumulative in quantity and in effect, and is more practically and vitally helpful.

Exhibit Animation in Teaching

THE TEACHER needs to be physically as well as morally in earnest. In speaking, he should move quickly from word to word and from sentence to

EVANGELISTIC PLANS

THE PASTOR should work out, with the superintendent and the Sunday school Committee on Evangelism, a plan for a year's evangelistic program covering the use of letters, literature, parents' meetings, special seasons and such special days as Decision Day, Easter, Children's Day. These plans should be placed before the teachers so that they can proceed intelligently in carrying out the program.

The pastor should see that a card index of each pupil and the pupil's family is prepared showing their relation to Christ and the Church. These cards should be prepared in duplicate and be made available to all interested, for purposes of prayer for decision, to know the field of effort and as a help to visitors in understanding and reaching the last one in each home for Christ.—*Frank L. Brown, in Plans for Sunday School Evangelism.*

sentence, at an average rate of speed of about two hundred words a minute, for the pupils see things in wholes, getting meanings from groups of words rather than single words, and apprehending quickly or not at all.

In speaking, the teacher should articulate and enunciate every word correctly, clearly, and distinctly, giving conscientious attention also to pronunciation. Also he should vary his tones, modulating his voice in such a way as to give life and meaning and power to his words. He should emphasize each new idea or word, as it occurs for the first time in each sentence or paragraph, by means of greater force in utterance, as well as by modulation and gesture. He should have the courage to impersonate the characters in his lesson materials.

Use Your Imagination

IN ADDITION to his general preparation, the teacher should master the facts of his lesson materials, taking account of their literary form and historical setting, interpreting them in the light of the best scholarship, discerning their significance for his pupils, developing his teaching unit and teaching plan, and, in it all, he should make an intelligent use of his constructive imagination so as to develop in himself a vivid sense of the reality of lesson persons, places, facts, and truths.

The teacher also should seek, in imagination, to exchange places with the pupil, that he may get the point of view of the pupil, keep spiritually close to him, and teach with understanding, with appreciation and with sympathy.

A WEEK-DAY CLASS IN ACTION

By Ruth G. Nelson

DURING the time that intervenes between the dismissal of the sixth grade class—which must be back in the public school building by ten-thirty—and the arrival of the fifth grade class at ten forty-five, let us consider earnestly the wonder and the responsibility of the week-day school of religion as it is coming to be known, and to have a place in the educational systems in the cities of our land.

The children are dismissed at the hours assigned, out of public school time, upon the request of parents who read in the folders distributed throughout the community: (1) that the primary aim and purpose of the week-day school of religion is the development of character; (2) that Christian ideals will be so presented that conduct will come to be religiously motivated; (3) that strict discipline shall be maintained, and promptness and regularity of attendance shall be considered as essential as they are in the public school.

* * * * *

THE TRAINED teacher who gives full time to this work and meets with each class for a period of one hour each week, has pledged herself, with a prayer in her heart, that the Father use her in teaching the children whom He loves: (1) to worship through participation in worship services, the elements of which are within the range of the child's experience and understanding; (2) to know and to love the great Old Testament heroes, and best of all, Jesus, the Master hero, by listening to and reading the many stories about them in our best Book, the Bible; (3) to make good moral judgments and right choices by taking part in the expressional activities that follow the period of instruction, both in class and out of class, during the week.

So the program is three-fold, and the one-hour period divided, though not always definitely, into smaller periods of worship, instruction and expression.

* * * * *

OUR TIME is up. Here they come running, all out of breath, these joyful fifth graders, whose class period we are going to observe today.

The teacher meets them at the door and since they have been coming each week for three months now, they know without her even requesting it this time that a straight double line is desired.

As soon as the quiet line has been formed, the children march in, the teacher standing at the door to welcome the group with a few quiet words to the children as they pass.

If a teacher loves her children, those few moments while coats and hats are being removed and hung in their assigned places may be made to count richly for the encouragement of friendliness between the boys and girls and their older friend. She may talk with them interestedly, and yet impress them with an attitude of reverence that will bring the children to their seats around the "U" shaped table, quickly and quietly and ready for the worship service.

When each child is seated in his own place and an atmosphere of reverent expectancy, fostered by the very manner and personality of the teacher, is secured, the call to worship is spoken by the teacher—"I was glad when they said unto me, let us go into the house of the Lord." Then with a chord given on the piano, the class rises to sing,

"The Lord is in His holy temple
Let all the earth keep silence before Him." (1)

After this song response they are ready for the prayer, particularly if the voice of the piano has brought them to stand in "silence before Him." The teacher may say, "Let us talk reverently to our heavenly Father as we say together the prayer which Jesus taught His friends," or "let us talk with our heavenly Father in the words of"—and give the name of a prayer the children have memorized during the drill period, or as assigned home work.

Today it is the Junior Prayer by William De Witt Hyde. (2)

"Heavenly Father give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone, as if all the world saw; forgive me when I am unkind and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day, and to grow more like Christ."

A prayerful chord on the piano, gives the key for the class to sing, with heads still bowed and hands folded, the prayer response: (3)

"Let the words of my mouth,
And the meditation of my heart,
Be acceptable in Thy sight,
O Lord, my strength and my Redeemer.
Amen."

* * * * *

SO FAR the order of service remains the same throughout the

(1) *Services and Songs for Use in the Junior Department.*—Baldwin, P. 186.
(2) *Hymnal for American Youth*, by H. Augustine Smith, p. 28.
(3) *Hymnal for American Youth*, by H. Augustine Smith, p. 24

school year, changes being made, of course, in the prayer to be repeated and in the responses sung, so they may correspond in content with the worship themes used month by month.

The children have memorized Psalm eight, following a story talk, (4) about it, with which the teacher used the picture "When I Consider Thy Heavens," by William Taylor. Her holding of the picture before them now, serves to prepare them to repeat it together.

Since February is our "Loyalty" month, when we commemorate the birthdays of two great loyal Americans, the teacher leads off into a conversation period, with a few well chosen incidents in the lives of Washington and Lincoln, stressing their loyalty to the great ideals of our nation and to their heavenly Father, in whom they had great faith.(5)

The children are eager to tell of incidents in the lives of these two heroes and, by means of previously thought out questions and the use of the pictures available for illustration, may be led to make some suggestions as to why Washington and Lincoln are real heroes. Their faith in a God who "watches over the affairs of men," and their loyalty to the right "as God gives us to see the right," can be made very real to the boys and girls if the teacher makes use of such questions and pictures as shall direct their minds to formulate and express some ideals of true Christian loyalty.

A question should lead the children to recall, the loyalty of Noah to his ideals of heroic living; and the loyalty of Abraham to the commands of God; and lastly the loyalty of Jesus to the ideals of His heavenly Father, even in the face of death. The first two they have been studying recently, for the fifth grade course is based on Old Testament Heroes.

The "Pledge of Loyalty" service, which has been taught and practiced during two drill periods previous to its use in this service, is now introduced for the first time as a part of the program. Two children, a boy and a girl are called upon to hold the American and the Christian flags. The one with the American flag steps forward while a chord from the piano gives the sign for the children to rise and sing the first stanza of "America." Then follows the salute to the Nation's flag and the singing of the last stanza of "America."

The child with the Stars and Stripes steps back and the one with the Christian flag steps forward. One stanza of "Fling Out The Banner" is sung, and the salute to the Christian flag given—the service closing with the singing of the last stanza of "Fling Out The Banner." The flags are replaced in their standard and the children take their seats.

Wise is the teacher who prepares a definite lesson plan to follow for her periods of worship, instruction, and expression. There was planned for this day's work, a lesson story for the instruction period, on "The Trial of Abraham's Faith,"—the story of the offering of Isaac as a sacrifice. The expression period was to be a written description, interpretation, and personal comment on the picture "The Trial of Abraham's Faith" by Fritz Von Uhde (6), each child having a copy of the picture for his notebook.

But enthusiasm waxed so high during the conversation period on "loyalty" and it took a little longer to lead the boys and girls to the desired climax, that the teacher saw her lesson story period fading out. Then the keen thinking of the children and their responses to her leads, took longer than she had expected.

So let us repeat, wise is the teacher who makes for her hour a definite lesson plan, and a time schedule for carrying it out. Such a teacher will never find herself wondering what to do next.

But doubly wise is the teacher who can follow the lead of her class, when she finds them alert and responsive and working toward her climax in a manner a little different to the way she had planned. Truly, very often the efficiency of a teacher may be measured by the amount of her lesson plan she can voluntarily relinquish, when the active minds before her are bound for arriving at the very point she would have led them to, but by a different route.

* * * * *

NEXT WEEK they will be better prepared for the lesson story, the contact having been made today between the "Faith" theme of January and the "Loyalty" Theme of February.

Today they rise and sing "Marching With the Heroes" (7) from memory, after the teacher has, with a few skillful words, made the connection between the heroic lives of great men, and our wanting to be like them. While they stand she reads to them the prayer for "Loyalty" (8), following which they sing, as their closing prayer, together:

"O God our helper, to Thy praise,
We would our parting hymn upraise;
O help us this and every day
To live more nearly as we pray."
Amen.

Just a moment of silence is maintained and the permission given to pass. Coats and hats on, the children form in line as they did to come in, and march out, the teacher standing by the door, their friend, telling them good-bye and expecting to see them all again next week.

(4) *Tales of Golden Deeds*—Moody, Chap. I.
(5) *Stories for Worship and How To Follow Them Up*—Hartshorne, pp. 74-80.
Manuel for Training in Worship—Hartshorne pp. 82, and 116.
Story Worship Programs for the Church School Year—Stowell, pp. 85-89.
More Story Worship Programs for the Church School ear—Stowell, pp. 83-89.

(6) Union Bible Pictures—O. T.—No. 6.

(7) *Hymnal for American Youth*—H. Augustine Smith, No. 201.
(8) *Prayers for Little Men and Women*—John Martin, pp. 55.

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THE CORRELATION OF WEEK-DAY RELIGIOUS INSTRUCTION WITH THE EDUCATIONAL AGENCIES OF THE INDIVIDUAL CHURCH

By Walter Albion Squires

THE ADVENT of the week-day Church school is opening up new opportunities for religious education. For the first time in a hundred years, the Churches of America are being offered a chance to organize this vastly important task on a right basis. For thirty years we have been talking about graded lessons, departmental organization, teacher training, and organized classes; and not making very much progress in any of these matters; because it is practically impossible to have an efficient Church school in the limited time available on our over-crowded Christian sabbath. By offering a solution of the time problem, the week-day Church school offers a solution to most of the other problems of religious education. The week-day Church school movement means something more fundamentally significant than the adding of another religious education agency to our already somehwat extensive list. It means something more than the adding of one or two hours a week to the time available for the teaching task of the Church. If the week-day Church school is allowed to bring about its logical results it will lead to a reorganization of religious education along lines of unity and efficiency. It will bring religious nurture to the spiritually-neglected children and youth of America. In order that it may fulfill its bright promises for a new day in religious education, the week-day Church school must be properly related to the other agencies of the Church which are engaged in the same task. Hence the subject of correlation becomes one of major importance.

What Constitutes Real Correlation?

THE ASSERTION has been made that correlation takes place in the life and experience of the child. Very few educators would care to question the essential validity of this statement, and yet it seems a little strange to hear it advanced as an argument against the necessity for so relating week-day religious instruction to the Church school program as to secure a really unified system of religious education. The fact that the child's life and experience make up a unity does not relieve us from the necessity of setting up a program of religious education which in its correlated entirety corresponds to the facts and phenomena of the child's unfolding life and consciousness. On the contrary, the essential unity of the child's life and experience makes necessary a unified plan for the spiritual nurture of the child.

If it were possible to organize a week-day Church school program which did not in any way overlap the educational program of the individual Church, such an arrangement could not be called correlation. True correlation must, indeed, avoid overlapping but it will likewise provide for such a division of the educational task that each agency will assist every other agency having a part in the task. To organize a week-day Church school program which leaves the Sunday school program severely alone is not to correlate week-day religious instruction and Sunday school instruction, and no unity of personality which the child possesses can be logically pleaded as a remedy for the gap in the educational program which the lack of such correlation makes inevitable.

It has come to be quite generally understood that an adequate program of religious education will provide instruction concerning the fundamental truths and essential principles of the religious life. It will provide training in worship. It will likewise provide a program of expressional activities wherein pupils are enabled to work out their own life problems in harmony with religious principles and wherein these principles will become conduct-compelling ideals of life and conduct. Correlation means that these elements of religious education will be definitely related to one another. It means that the instruction given by the week-day Church school will fit into the instruction given by the Sunday school in such a way as to constitute a unified informational program. It means that expressional activities carried on in the week-day Church school program will be definitely related to what is done in the Church school on Sunday.

Correlation as a Remedy for Religious Educational Inefficiency

SO LONG as our Church schools are reaching less than half of our children and young people and bringing less than one-fourth of them into lasting relationships with the Church, it is not unjust to speak of our Church school program as inefficient. This inefficiency of the Church school program can be traced to inadequate time for the teaching process, to poorly trained teachers and superintendents, to inadequate financial support, to lack of unity in the program itself, and to some other causes. In view of the educational situation within the individual Church leaders of the week-day Church school movement may choose one of two courses. Week-day religious instruction may be launched independently of the program carried by the Sunday school and other educational agencies of the individual Church, or the attempt may be made to correlate this new educational enterprise with the said program. It is the conviction of the writer that there cannot be ultimately two programs of religious education for American children and youth. He believes that the week-day Church school movement will not yield its largest benefit if it pursues a course independent of the educational agencies which have grown up within the Churches. He is convinced that week-day religious instruction correlated with the educational program of the individual Church will enable the Churches to solve the long-standing problems of religious education and thus organize a system of religious nurture such as we have never had in our country.

Some Corroborating Evidences

THE OPINIONS expressed in the preceding paragraph would not count for much as mere opinions. They are in diametrical antagonism to the opinions held by some well-informed persons. They need to be backed up by corroborating evidences. That the principles set forth in this article are at least not unreasonable would seem to be indicated by the fact that four of the leading denominations of our country have been definitely committed to the policy of correlating week-day religious instruction with the educational program of the individual Church and have published courses of study aimed to secure that end. One of these denominations turned to the correlation plan after publishing certain textbooks intended for use in a week-day Church school running independently of the Sunday school and other educational agencies of the individual Church. Churches using the correlation plan have attained some notable results. The larger program and more adequate time allowance has enabled a number of Churches to reach one hundred per cent of their Church school constituency The typical Protestant Church of America succeeds in reaching only about twenty-five per cent of its Sunday school pupils with organized expressional work. When these expressional organizations are correlated with the Sunday school and the week-day Church school, practically all the Sunday school pupils are brought into the expressional organizations. The association of the Sunday school with the week-day Church school work raises Sunday school teaching to a higher standard. The division of labor provided by the plan enables every agency to do its work more efficiently.

FINANCING THE WEEK-DAY CHURCH SCHOOL

By J. B. McKendry

RELIGIOUS education and its financial support have not rested very heavily upon the conscience of the Church It will have to be lifted from its present secondary place and be made the center of the Church program; and this can be done by organizing the Church around her educational program. Churches here and there have already done so, and are proving that religious education is the new evangel of modern times. Furthermore, individual and groups of Churches cooperating have come to realize that the time element enters into a teaching program as well as a graded curriculum. To build Christian character requires a well sustained religious program in which the child participates throughout the week. The week-day Church school is an attempt to furnish such a program. Though only one decade old, the movement has grown rapidly and is now to be found in upwards of 1,000 places in the United States, in cities, towns, and even country places. Many regard week-day religious education as an unparalleled opportunity for the Church to train the rising generation in the Jesus way of living. The opportunity deserves the best brains and devotion of the Christian Church. Proper provision can not be made for this new movement without generous financial support from the Churches. A high standard teaching program costs money whether it be secular or religious. Many communities are asking at the present time what is the cost and how shall we secure the money to finance a week-day Church school?

HARRACH: PETER'S DENIAL

An Interpretation by Albert E. Bailey

THIS IS what happens to a good man who means well feebly. He is bowled off his feet by a trifle.

Yet Peter had some excuse. He had recently cut off the ear of one of the servants of this house. He was not sure that orders had not already been issued for his own arrest. So while courage had brought his feet thus far, panic crouched at the door of his heart.

The maid bringing in a jar of milk for her master's breakfast points a crooked finger at him and says "Art thou also one of His disciples?" A cousin of Peter's victim calls across the fire, "Did not I see thee in the garden with Him?" Peter stammers and grows red and protests, swearing, to the immense amusement of the soldiers.

Then the cock crows!

Jesus, being led at that instant from one hall of inquisition to another, casts one appealingly reproachful glance at the cursing Peter.

This is the instant the artist has here caught. Peter's bravado collapses like a punctured balloon. He feels his way along the wall to the door and disappears into the gray dawn. Never again will Peter mean well feebly. Hereafter Peter will be Rock.

A Typical Week-day School Budget

REGARDLESS of the type of school the finance committee of the board of religious education will have presented to it an operating budget. The items of expense in such a budget may include all or part of the following (given for illustration purposes), much depending on the type of school and size of the community:

Supervisor	$ 4,000
Teachers	9,000
Secretary and office upkeep	1,900
Housing pupils	2,300
Printing	300
Publicity	500
Car Upkeep	425
Equipment	300
School supplies	175
Contingent fund	500

These are necessary items of expense in every inter-church community program of week-day religious education. Of this amount $14,000 is spent in salaries. The next largest amount, $2,300 for housing pupils, is paid for light, heat and janitor service in those Churches that accommodate the pupils. One such meeting place is necessary in each school district. The amount set aside for equipment in this case does not apply to a community starting the work of religious education, in which case $1,000 might be necessary. The other items in the program are self-explanatory. The above budget as made out makes provision for the employment of 7 first-class teachers, and the teaching of 2,500 boys and girls, who meet in 80 different classes, twice a week. The per-capita cost is about $7.75.

To this 2,500 pupils there might be added another 1,000 and the only items in the above budget that would change would be "Teachers salaries" and "School supplies." The 1,000 extra pupils might be handled at a cost of $4.50 per-capita instead of $7.75. It is evident that the particular cost in a more extensive program would be the employment of 3 teachers to take care of the 1,000 pupils. Should the community decide that they would devote only one hour a week to religious education the cost of teaching could be reduced considerably on the one hour basis. The $9,000 expended for teachers in the above budget could be

educed to $5,500. We believe however, hat the two-period a week system is ell worth the extra money.

It is apparent from the above budget hat voluntary teaching and supervision ould reduce the cost to about $2.50 er-capita. In the case of voluntary ervice the question should be asked and nswered affirmatively—"Is the service endered comparable with that of the ublic schools." The finances of the veek-day movement will finally depend n well-qualified and adequately paid eachers.

Sources of Finance

THE COMMUNITY. A community canvass in Oak Park in 1920-21 that yielded $13,000 for week-day religious education revealed the fact that the Church people of the community gave the $13,000.

Sometimes the community is canvassed by asking the parents of all children attending to contribute. In some cases children have been removed from the classes because the parents felt that they could not contribute and got the impression that they were expected to do so.

Organizations other than the Church. Contributions to the general fund from men's and women's clubs, lodges, Chambers of Commerce are often solicited. Three towns known to the writer have the full amount for carrying on week-day, religious education in their community chests. One city has a very large civic religious education association with a $5 membership fee that yields a substantial annual income.

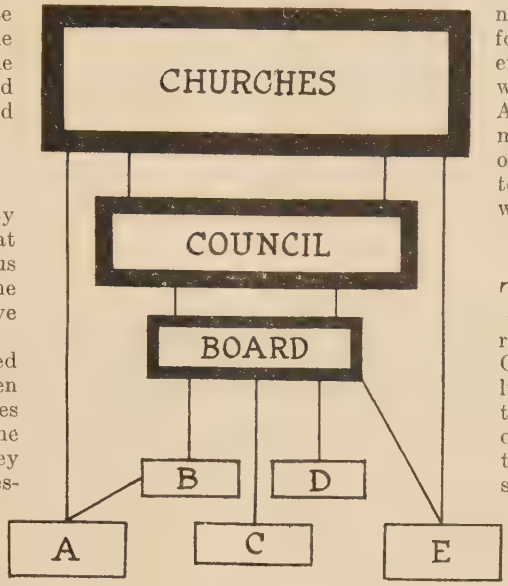
The Church. The Church people usually pay no matter what organizations are solicited. In going out to the community at large with its sectarian divisions, for funds to teach religion, cheapens the Church's place of leadership. Religious education is the Church's job; the bills incurred are the Church's bills; and the Church should pay them. By so doing the Church offers to every child in the community an opportunity for religious education just as freely as the public school. In some places week-day religious education is supported in part by the denominational mission boards. This movement may be one of the most fruitful investments of the Church mission boards.

Personal gifts. The building up of an intelligent clientele of contributors to religious education is desirable. The extension of the program in the community may depend on a small group who willingly make generous gifts to every good cause, not only through Churches but directly to the organization itself.

Every board of religious education will have to decide on the ways and means of financial support. In beginning the work it is better to acknowledge and follow the habits of the community and organizations within the community including the Churches, than to run amuck with some untried plans.

Organization to Get the Money

WHAT WILL work in an inter-church community program will get results in any other type of school. The make-up of the overhead organization has much to do with getting results. It must be democratic enough so that no Church can say that it was *ordered* to give $500 to the work of week-day religious education. The chart shows an organization with a minimum of machinery and a maximum of effectiveness.



The council is made up of duly elected representatives from twenty-six cooperating Churches, and is composed of about one hundred and ten members. It meets annually and elects the *Board*, which is composed of four officers: president, vice-president, secretary, treasurer, and nine other members, three elected each year for a term of three years.

The committees of the board: (A)—Ways and Means, chairman chosen by board, who with committee on Receipts chooses a key man from each Church to take care of finances. The key man chooses a Church committee to help him if he so desires. (B)—Receipts and Publicity. (C)—Teachers and Curriculum. (D)—Disbursements. (E)—General Committee, chosen by board with the consent of the individual, is made up of about seventy-five leading men and women in the community. The Churches are all represented on this committee. Its purpose is moral prestige.

The *Board* elected by the Churches comes directly back to the Churches through the *committee on ways and means.* The *committee on publicity and receipts* does two things: first, has made a careful survey of the budget required, and apportioned it to the cooperating Churches in terms of their ability to pay; second, has given the widest and most effective publicity to the week-day movement in general and to the financial campaign in particular.

The *Committees on Publicity and Receipts*, and *Ways and Means* in joint meeting review the budget as apportioned to the Churches concerned. The individual members of the Ways and Means Committee carry back to their *Churches* the plan as adopted. The quota to each Church is called a "suggested quota." Churches are only morally obligated to accept the quota. Some boards of trustees actually accept it; others promise to do their best to raise the amount. It is wisdom to work without mandates or ultimatums no matter how you feel.

The *Committee on Publicity* arranges weeks ahead for minute men in the Churches and Church schools, items of news for Church bulletins, advertisements for the local papers, and descriptive folders for circulation through the Churches, which fully set forth the local situation. At this point the service of a publicity man is very valuable. However, no man, or means can take the place of the minister in establishing and perpetuating week-day religious education.

Selling Points

THE SALIENT selling points of this new movement, which I believe will reach the conscience of the Christian Churches are: The increase of moral delinquency, especially among the young, the growth of lawlessness, the inadequacy of the present agencies of religious education, the fact that more children are outside the Sunday school than in it, the fact that our public education system emphasizes the physical and intellectual, which leaves the child's education incomplete, the right of every child to have a complete education, which includes religion, the responsibility for which rests with his elders.

Attractive *window posters* are also important. Unless attractive they should not be used. Another important feature is the proper kind of *subscription card.* After four years experience the card used in Oak Park and River Forest has been simplified to its present form.

The Financial Canvass

WITH SUCH a campaign of publicity the way is made easy for the workers to make the financial canvass. In those Churches which raise their quota by special subscription, committees are formed by those representatives who are on the ways and means committee. The actual canvass for money is made within certain dates. All people participating in this work are usually well acquainted with the week-day movement. Reports are made to the chairmen of the central committee and the success of the campaign broadcasted to the workers. In Oak Park some Churches got tired of special subscriptions; others could not stage special subscriptions because of their unified budget. These Churches pay their quota to religious education out of their regular Church budget. One Church did this in 1921. At present ten Churches have an aggregate of $14,000 in their budgets for week-day religious education. The other contributing Churches continue to raise their quotas by special subscriptions.

The balance sheet for the year 1923-24 is a clear indication of the deep regard of the Churches for the work of week-day religious education in Oak Park and River Forest. Of the total budget 95.5% was paid; of the amount subscribed 97.7% was paid.

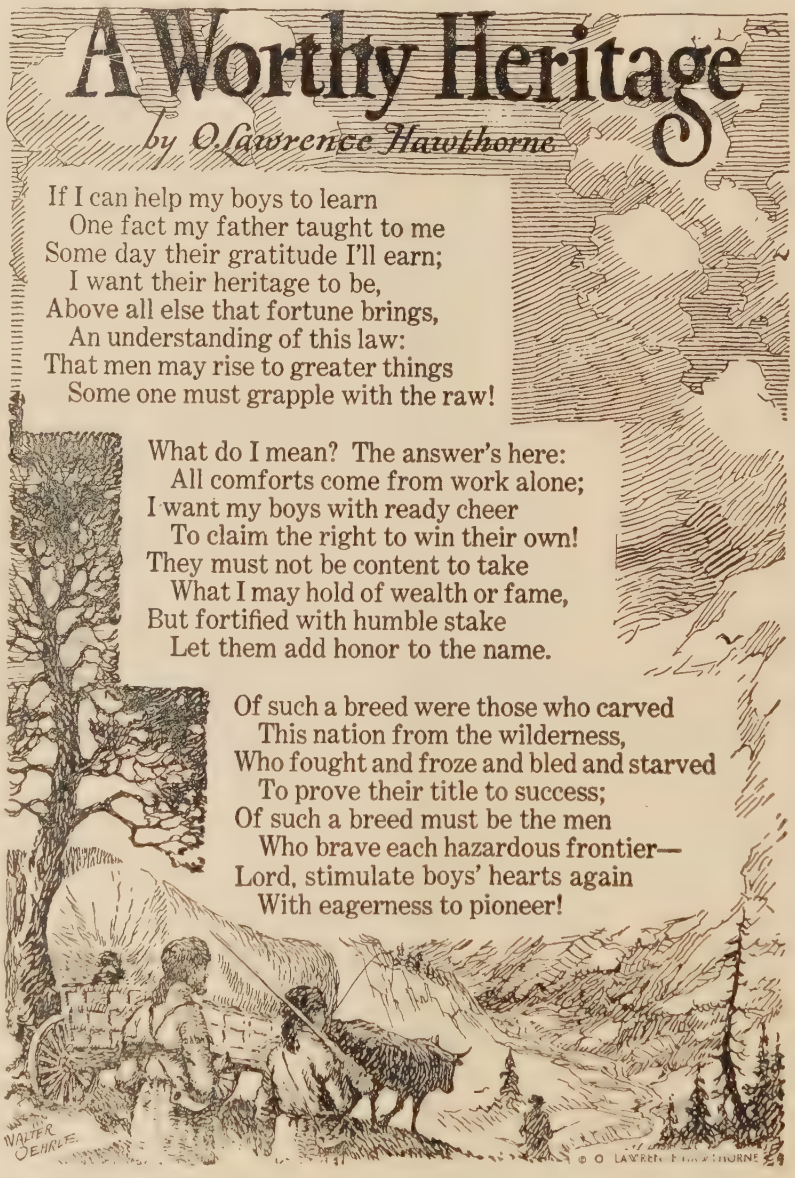
SEPARATION OF CHURCH AND STATE IN WEEK-DAY RELIGIOUS INSTRUCTION

By Thomas S. Young

IN THE early days of the colonies there was not only a union of Church and state, they were identical. Frequently the officers of one were officers of the other. The decisions of the Church were carried out by the government. The school was built by the side of the church as her chief handmaid. John Fisk, the historian, says concerning schools, "Often the Bible was both the text and the chief subject of study." In early Virginia while the governor was Catholic, Presbyterians and Quakers were given large religious freedom, but when the governors became Church of England men, all other forms of worship were suppressed. Officials and voters had to be members of the established Church. In this way the majority of the people were disfranchised and the government turned over to the minority.

In most of the early settlements the religion of the dominant element of the settlement became the state religion with control in both the Church and in all concerns of the state, including the schools. As in Massachusetts and Virginia, so in other settlements, rebellion against this condition began almost at once. Roger Williams being a notable example and leader. The "rebels" constantly gained new ground, and long before the Revolutionary War it was effectively settled, whether by a definite law or not, that the American position was separation of Church and state When the nation was finally established the first amendment to the constitution was a definite statement of this separation.

From the time of the first settlements in America, education was recognized as a function of the Church. During the time the Church and the state were closely united, the relations of the Church to the schools of elementary grade caused no disagreements. But when the line of demarcation between these two institutions became pronounced, then there also developed a public sentiment that eventually produced our elementary public school system, recognizing it as a function of the state rather than of the Church. The position taken was that whatever the Church might see fit to do in the matter of elementary education, it was the duty of the state to provide elementary education for all children independent of the Churches. This, was a matter of self-preservation, and care for its future citizens. In this connection, in 1805 that state of New York, set a new standard by providing by law that religion should not be taught in the public schools, but at the same time providing for the excusing of pupils for one half day each week that they might receive religious instruction under the supervision of the Churches.


A Worthy Heritage
by O. Lawrence Hawthorne
If I can help my boys to learn
One fact my father taught to me
Some day their gratitude I'll earn;
I want their heritage to be,
Above all else that fortune brings,
An understanding of this law:
That men may rise to greater things
Some one must grapple with the raw!
What do I mean? The answer's here:
All comforts come from work alone;
I want my boys with ready cheer
To claim the right to win their own!
They must not be content to take
What I may hold of wealth or fame,
But fortified with humble stake
Let them add honor to the name.
Of such a breed were those who carved
This nation from the wilderness,
Who fought and froze and bled and starved
To prove their title to success;
Of such a breed must be the men
Who brave each hazardous frontier—
Lord, stimulate boys' hearts again
With eagerness to pioneer!
WALTER EHRLE
© O. LAWRENCE HAWTHORNE

Two things would appear from the foregoing statements, namely: *Separation of Church and state is a well established American principle* having its roots in the very beginning of our national life. That whether or not the first amendment to the constitution of the United States will effectually cover every detail, or whether every state has laws which will cover all the implications of this first amendment, there can be no doubt in the mind of the candid thinker that *the principle of separation of Church from state in all its implications should stand, and will stand,* if put to the test. Second, that the public school system was established as a function of that state; therefore the principle of separation of Church and state is in full force in any relations contemplated between the Church and the public school. Under no consideration should public school property be used for church school purposes.

WHAT THEN shall be the relations between the secular or public ool and the religious or week-day urch school? That there must be monious and complimentary rela- is is self evident to any thoughtful son. Child life is a unit. The public Church schools are not dealing with unrelated personalities in the pupil the one child functioning with the e experiences in both fields. The k then of these two fields must be so ted as to assist each other, utilizing developed attitudes and potentialities. this cooperation must not violate established principle of our American ory, a principle of large educational ie in its outworkings. This is the very x of our problem. How can it be red?

We would suggest two lines of conduct the solution of this question, namely: *st*, the nonuse of physical equipment personnel of the public school system. *nd*, the use of the social product of public school system. By physical ipment we mean, of course, the build- s, grounds and other material equip- nt. The supreme court of the state of shington has ruled that even the of ink that has been purchased with olic school money is a violation of the nciple of separation of Church and e.

By use of the personnel of the public ool is meant, the use of teachers, ncipals or superintendents of the olic school for any form of service for Church week-day school, during the olic school time for which they are d. In a certain state the use of a ool building was begun, soon after an lication was made to certain school districts that a portion of the school tax money be designated for the use of another communion to compensate for the use of the buildings by rival communions. In another state an increasing use of school buildings has precipitated an official investigation which may result in a disruption of the present plans for Church schools. In a third state the writer was told that tax money had paid one half the salary of a teacher of religion in the public school building, that the Churches had lost interest and would no longer raise even this. It was thought, however, that if care was used the school board might be induced to pay the entire salary of the teacher. **Even a community that is wholly Protestant runs a hazardous risk in using public school property for Church school instruction.**

* * * * *

THE MORAL support and cooperation of the public schools with the Churches in securing religious instruction for the children may be secured by utilizing the social products of the school system and a portion of time from the school day.

There are numerous social products of the public school system, the utilization of which would mean much for religious instruction. Some of these are as follows: dignity and importance of education, mental alertness, acceptance of discipline, cheerful effort, habits of punctuality, group attitudes, and others. Now, all of these social products are more or less dependent on the established hours of the public school day. While some of these will carry over in a limited way to other activities of life, few of them will persist under the present environment of present day religious instruction. What is needed is that the full value of these social products shall be preserved and utilized in the cause of religious instruction. This can be done only by the use of some portion of the public school day. Is religious instruction of sufficient importance to justify the use of a reasonable amount of public school time? The most thoughtful public school men all over the country are saying that it is.

* * * * *

THE QUESTION that remains, therefore, is this, can the public school grant a portion of its day without violation of the principle of separation of Church and state? We believe it can and for the following reasons: the laws of the states require a minimum of time for the school day. The school board of the state adds to this day whatever time it may desire. This added time is entirely at its disposal and it may authorize any local school board to use its discretion in granting time for various purposes. This time is used for selected courses of study, but for some of these, electives may be provided. Of these electives religious instruction may be one. Two things alone are requisite relative to religious instruction as one of the electives, namely: it shall have cultural values equal to the elective provided by the school, and it shall be taught without any expense to the school board. Such a course provided at the expense of Churches may even be a saving of tax money. In a class where all pupils elect religious instruction, as is sometimes the case, the teacher of that class is available for other work for that period.

BOOKS AND PAMPHLETS ON WEEK-DAY CHURCH SCHOOLS

By B. W. Herbert

VERYONE admits the need of the hour to be a society in which religion ctions, a society motivated by the at values, ideals and appreciations of gion. This need should be met by our em of religious education. Our new ncy, the week-day Church school, uld contribute very largely to this . What do books and promotional phlets dealing with this new agency us? Just what are week-day religious ols for? We desire information con- ing the great outstanding values of e schools that will strengthen Society.

The Week-day Church School," Walter Albion Squires, B. D., s the reader to understand the his- cal development of religious education inadequacy of the customary mod- educational agencies of the Church the present contribution of week-day rch schools. It deals with present methods of organizing and thoroughly presents the problems involved in organization and administration. In interpreting what week-day Church schools are for, this book says, "A week-day Church school is one in which religious instruction is given on week-days and for a term approximately paralleling the public school." ". . . a closely correlated system of religious schools giving religious instruction in the fundamental truths and forms of worship of the particular faith to which the children belong."

"A Manual of Suggestions for Church Schools with Sunday and Week-day Sessions," prepared by John W. Shackford, D. D. *Issued by General Sunday School Board, Methodist Episcopal Church South, Nashville, Tenn.* This manual has been prepared for the purpose of helping those in churches of this denomination to understand the significance of week-day religious education and to correlate the new program with that of the Sunday school so that there will be a unified program of education for the children of each Church.

"Week-day Church School Methods," by Thomas S. Young, D. D., gives much valuable information concerning what is actually going on throughout the country today in week-day Church schools. It tells us of the types of schools, gives us pictures of what these schools do, and offers many valuable suggestions concerning their organization and promotion. As to the place of week-day Church schools in the educational life of the child this book says, "Week-day religious instruction should be an integral part of the educational program of the individual Church; and its instruction should be so corre-

lated with the Sunday instruction and the expressional activities of the individual Church as to create a Church school having Sunday and week-day sessions with provision for expressional activities." Emphasis is to be placed upon pedagogical value of curricula, preparation of teachers, equivalent to that of the public school teacher, and maintenance of discipline equal to that of the public school."

"The Week-day Church School," by Henry F. Cope. One of the first books to appear dealing with week-day work. In the words of the book its purpose is, "*First*, to state briefly the present situation and need; *second*, to gather up the records of what is being attempted and accomplished in the development of plans for the religious education of children during the week-days; *third*, to so arrange this information that it will be of service to all who are seeking to carry out similar plans; and *fourth*, to furnish them with some of the simple principles and the basic facts which must underlie all such work." It points out that our aim must be to make religion an integral part of the total educational experiences of childhood, to prepare the next generation with those motives and ideals and habits which will help that generation to will and effect a better world. In the back of this book may be found very valuable help in "Resolutions and Declarations" passed by various religious organizations which deal with principles that should be kept in mind when considering the whole question of week-day religious education.

Week-day Religious Education," Edited by Henry F. Cope. Those who desire to do intensive thinking about week-day religious schools will find this especially helpful. It is a survey and discussion of activities and problems, and published under the direction of the Religious Education Association. This book is a compilation of many articles written by men and women who are deeply considering the whole matter of week-day work. It is particularly refreshing and invigorating to have the many points of view presented that are found in this book.

"Handbook on Week-day Church Schools," edited by Hazel A. Lewis and Harry C. Munro. The most recent contribution, *issued for the United Christian Missionary Society, St. Louis, Mo.* This handbook gives a breadth of vision not found in much of the other available literature. It says, "Just to have a week-day Church school because other communities are having one may be a sufficient motive to get one started, but certainly it will not carry us far in a continuous, far-reaching and effective program. To be thoroughly worthy, the aim must be something more than the extension of the present Sunday religious education program." The aim is stated as follows, "To assist the child in organizing the experiences of his growing life and in developing habits of conduct in accordance with Christian ideals, and in undergirding this conduct with Christian motives." Then follows very helpful advice concerning such problems as relating the week-day school to the Church and public schools, the teaching staff, equipment and curricula.

ADDITIONAL light is shed upon week-day work in **Organization and Administration of Religious Education," by John Elbert Stout,** and **"Latent Religious Resources in Public School Education," by C. A. Hauser.**

* * *

MANY OF THE *educational departments of denominational boards* are now issuing *pamphlets* for their constituency which give the inquirer denominational ideals and goals in week-day religious education.

The United Lutheran Publishing House, Philadelphia, Pa., in a little pamphlet called *"Literature and Text Books for Week-day Religious Schools,"* gives the reason for week-day schools by saying, "Several alarming conditions have compelled the Church to take her teaching function more seriously and to strengthen and expand her present program of religious instruction." Interpreting this the writer says, "Every conscientious pastor knows . . . from his experience with catechetical classes in this day that an additional agency supplementing this course of instruction must be developed. The giving of religious instruction on week-days at the most acceptable hours available is the form of expanded program that is called for."

The Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, Pa., gives information in several little pamphlets, one of wh is called *"First Steps Toward Week-d Religious Instruction."* In this the em phasis is placed on the fact that "certai types of organization have been fou to be especially helpful, ways and mea for solving week-day Church scho problems have developed. . . . Th aim is to create in the mind and hea of the pupil the right conception of Go as He is revealed in Jesus, and the su render of an obedient and disciplin spirit to the service of God and Christ.

The American Baptist Publication Soci ty, Philadelphia, Pa., has a number pamphlets on the subject which de largely with the value of securing re leased time from the public school an with the promotion of week-day Chur schools. As to aim, it is said, "Th movement is essentially a new form evangelism, especially suited to childre and young people. . . . The week day Church school may be made a pa of a correlated school of religious instru tion in which the work of the Sunda school, expressional organizations an club organizations, together with th week-day Church school classes ar molded into a unified program."

A booklet entitled *"Week-day Religio Instruction, The Why and How of C operation With the Public Schools," issue by the Department of Religious Educatio of the Protestant Episcopal Church, Ne York City,* emphasizes quality of wo rather than any type of organizatio As to aim, it says, "Our new movement simply a demand by the churches th they be given their right of teaching the own children according to their own ide and on the same schedule with secul studies." The aim is to be carried ou by a unified program of Sunday and week day work in which the week-day progra will be largely for the purpose of expres ing the information given on Sunday.

The Congregational Educational Societ Boston, Mass., issues a little pamphl called *"Week-day Religious Education* It makes no plea for any type of organ zation but gives us a glimpse into th possibilities of an enlarged program week-day work that is to enrich the whol life of the child. This pamphlet stat that the church has long had week-da education in the form of home life, recre tion, scouting, camp fire, Christia citizenship training classes, girl reserv and other day by day experiences, an that the modern week-day work is f the purpose of correlating all these f religious development and growth.

* * *

IT IS UNFORTUNATE that most the content of the books and pa phlets deals only with the mechanic features of week-day schools, as organiz tion, finance, promotion, etc. Little said about what is expected to result i the lives of the children, what kind of program is necessary to bring abo desired results, how much time such program should use and the place an training of the teachers for the tas Much of the directions seem to indicat that the average week-day program for the purpose of learning about religio rather than to make religious values part of life. We need additional literatu

THE TEACHER AND EVANGELISM

WHEN IT COMES to winning souls in the Sunday school "the pastor is across the street, the superintendent is at arm's length, but the teacher is face to face."

So probable are the results in the Christian decision of pupils where the teacher rightly uses his or her influence and opportunity, that it is not a case of *if* the pupil can be saved—but *when* and *how*.

Owing to the non-Christian attitude of so many of the homes from which the pupils come, or the inability or indifference of nominally Christian parents in guiding their children to Christ, the teacher, in possibly a majority of cases is the vital link in determining the Christian life of the pupil.

—Frank L. Brown in Plans for Sunday School Evangelism.

THE CITY OF GOD

An Easter Pageant of Life Everlasting*

By Esther Willard Bates

Music arranged and selected by Harry S. Mason

rticipants in the Pageant

o Prolocutors
elve Daughters of Jerusalem
ır Powers of Darkness, *Unbelief*, a figure that suggests ontius Pilate, *Temptation*, a figure that suggests Caiaphas, *ersecution*, a figure that suggests Herod, and *Betrayal*, who uggests Judas.
rtyrdom
e Four Angels of the Passion
e Two Angels of the Resurrection
e Twelve Angels sent by God:
he Angel of the Star of Bethlehem
he Angel of the Lamp of the Holy Spirit
he Angel of the Heavenly Sceptre
he Angel of the Pastoral Crook
he Angel of the Sword of Spiritual Justice
he Angel of the Wreath of Eternal Triumph
he Angel with the Staff of Celestial Authority
he Angel of the Seven-Branched Candlestick
he Angel of the Chalice
he Angel of the Starry Host
he Angel of the Orb of Sovereignty
he Angel of the Dove of the Holy Spirit
o Choruses of Men's Voices placed for antiphonal singing
tting: A platform with a narrow raised elevation along the k, so that the Daughters of Jerusalem may stand a little ve the Angels. In the centre of the back, and even higher n the elevation for the Daughters, a small raised platform which Martyrdom may stand. Two entrances on either e of the platform are necessary besides the aisle entrances.]

The Words

The Action

A dimly lighted platform, empty. To low soft music move down the aisle the two Prolocutors dressed in Syrian costume. They take their places facing the audience on either side of the platform at extreme right and left and re main there till the service is ended. The music continues softly throughout their speeches, and in fact never entirely ceases except during the verses from Revelation at the very end.

st Prolocutor:
e world is dark and the shadows of night
Draw long o'er the Infinite Sphere.
w who will lift up a voice of might
d cry through the wilderness, herald the light
Of the Day Spring that cometh near?

ond Prolocutor:
faith in God is a wavering faith
nd lost is the vision sublime.
e light of the world, like a moonpale wraith,
Wounded and grieved with want and scathe,
Is lost in the mists of time.

First Prolocutor:
The burdened earth is a desert place,
The spirit is faint and weak,
For who shall say to us words of grace
And who shall lift a shining face
To tell us whom to seek?

Both Prolocutors:
A prophet voice, O breath of God,
O words of holy worth,
From those fair fields where none have trod
To the farthest bournes of earth,
Lean from thy heaven down and call
So that the hearts of each and all
May listen from the clod.

The music becomes more jubilant, and continues throughout the singing.

First Singing Voices:
Awake! Awake! Put on thy strength, O Zion!
Put on thy beautiful garments, O Jerusalem, the Holy City!
For thy God reigneth! Break forth into joy.
Sing together, ye waste places of Jerusalem,
For the Lord comforteth his people;
He hath redeemed Jerusalem.

During the singing of the prophecy, the two Prolocutors listen with uplifted faces. Despair has departed and hope taken its place.

Second Singing Voices:
Ho, every one that thirsteth, come ye to the waters,
And he that hath no money, come, buy wine and milk without money and without price.

Singing Voices:
Arise! Shine! For thy light is come,
And the glory of the Lord is risen upon thee.

Then, just as the Singing Voices announce that the Light has come, the Angel of the Star appears in the back of the church. The two Prolocutors see her raptly, as though a vision were appearing to them.

The Angel moves slowly down the aisle, bearing her Light on high.

First Prolocutor:
Behold the Star of Bethlehem
Heralds the Prince of Peace.
A Day Spring! O night's diadem
Of silvery ray and starry gem,
Bid night and darkness cease.

The Angel reaches the center of the platform and lifts high her Light. The dimness of the platform slowly lightens, the light being focused on the Angel.

Both Prolocutors:
And His Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace!

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Second Prolocutor:

Lift up thy Star, O Heavenly One,
O Angel of the Light,
For seeking thee come moving slow
Through shadowed valleys bowéd low
The Daughters of the night.

Both Prolocutors:

Seeking the Star of Bethlehem
Come from the Isles of Tarshish far
And where the tents of Kedar are
The Daughters of Jerusalem.

First Prolocutor:

Be not afraid, O Daughters of fair Jerusalem,
Thy Lord in truth he cometh; His very garment's hem
Brings healing and salvation. Let not His Light grow low.
Thy lifted faith enkindled it. O keep it, keep it so!

Second Prolocutor:

Look not behind, O Daughters, Even though there draw anear,
Like the sound of many waters, Like the low faint cry of fear,—

The Powers of Darkness come near ye.
Look ye not back; fear not.
Look up! The Light will guide ye,
By the lifted Star abide ye,
Then the Powers of Dark shall fear ye,
And courage be your lot!

Six Daughters move down the left aisle and six move down the right aisle, as though seeking the Light. Part way down they perceive it and move more joyfully towards it, pausing a little way from it in adoration and exultation.

Then they mount the steps to the platform and kneel in worshipful pose on either side of the Angel.

The music changes to a low tragic key, and the lights begin to dim slightly. The Four Powers of Darkness, Temptation and Betrayal from the right, and Persecution and Unbelief from the left, creep quietly forth, and move almost imperceptibly towards the Daughters.

Temptation and Persecution creep nearer. Unbelief, arms folded, stares scoffingly at the Light. Betrayal broods apart watchfully.

The Powers draw nearer to the Daughters.

At this last word the Daughters cannot resist looking backwards, though the Angel of the Star looks pleadingly at them.

The music grows deeper and more ominous in tone. The lights are dimmer and dimmer.

The Daughters shudder and shrink away, looking first fearfully at the Powers and then towards the Star, and then, their courage not being sufficient, back again to the Dark Powers.

The Angel of the Star slowly lowers her Light in bitter grief.

In the dim light and to low music, the action being synchronous with the Prolocutor's lines, Temptation draws near the three Daughters next him, and whispering in their ears, persuades them to desert the Angel and they draw away in shame and pass to the extreme right of the platform where they cover their faces in despair.

Persecution, who has been holding his sword in both hands, now lifts it threateningly over the heads of the three Daughters nearest him. They cling to each other and move away from the Star in fear and go to the extreme left of the platform, where they huddle in terror.

On the opposite side Unbelief lifts his hand between the three Daughters who still linger uncertainly near the Angel, so that the Light is blotted from their sight. Doubt comes over their faces and they move uncertainly away to the right of the platform where the other Daughters are, and take a pose of despair. Unbelief smiles in triumph. The Angel of the Star sinks to her knees in bitter desolation.

Betrayal moves slowly over to the Angel, the three remaining Daughters following him anxiously to see what he will do. The Angel of the Star looks up at him to see what he desires of her. Suddenly he reaches out his hand, touches the Star which instantly goes out. The Angel's head is bowed upon her breast.

The Daughters, their hands to their faces, move to the extreme left of the platform, and cling to their sisters.

Betrayal, having put out the Light, goes to Temptation who gives him a bag, containing thirty pieces of silver.

The music rolls like thunder to give a semblance of the storm that broke over Golgotha, as the Angel broken rises, and carrying her darkened Light at her breast goes off the platform, and down the aisle. On the shadowy stage the Daughters move like lost souls seeking the departed Angel.

The sounds die away and out of the silence comes a man's voice singing.

The Daughters realize that all is ended, and they move off the platform and grief stricken, go down the aisle by which they came. Low miserere music accompanies this action.

The light on the platform increases a little, and the music continues until the Daughters are out of sight. The Powers of Darkness move forward until they take their triumphant stand at the head of the stairs at each aisle entrance, as if in full possession.

First Prolocutor:

O ye of little faith, when this Dark Power,
Temptation, draweth nigh, even in this hour
In which the Light of Ages shone on ye,
Could ye not trust in God's infinity?

Second Prolocutor:

O ye of little faith, when Persecution,
That Power of Night that ere in Darkness goes,
Can ye not trust the ultimate solution,
Your Lord shall triumph yet o'er all his foes?

First Prolocutor:

Let not your hearts be troubled; though the Word,
Broken by Unbelief, shall seem to fail,
Yet it shall pierce the clouds, a shining sword,
And through the mists of morning, Faith prevail!

Second Prolocutor:

Beware, beware! Betrayal doth deceive
The Angel of the Star. Once in Gethsemane,
Ere our dear Lord did leave,
Came one and with a kiss so traitorously,
Darkened the Light on our earth's darkest eve.

First Prolocutor:

For thirty silver pieces he betrayed
One who of this lost earth had heaven made.

Singing Voice: (2)

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

First Singing Voices:

He came unto His own,

Second Singing Voices:

But His own received Him not.

First Prolocutor:

For the Star hung over a world forgot
When He came unto His own,

nd His own received Him not.
the Daughters must atone.

nd Prolocutor:
the Powers of Darkness must be brought low,
ugh the Daughters have d from the city gate,
n the fear of doom and the ar of hate,
they know not where to

Prolocutor:
dark. It is late,
the world shall yet be ved,
he Martyrdom of God,
the symbols of the Pas-n,
His ransom dearly bought,
by most divine compas-n,
His most divine compas-n!

Singing Voices:
He knoweth their frame,

nd Singing Voices:
emembereth that they are st.

Prolocutor:
ld, they shall save a rld—
e symbols of the Death
Life has triumphed o'er.
ry has unfurled
banner of ruddy faith,
im that wondereth
him with burdens sore.

nd Prolocutor:
om is bought indeed
the Martyrdom of the oss,
the sacred Crown of orns,
he Nails that pierced the nds,
he Spear plunged in the e.

Prolocutors:
ef and dire loss!
tes and fears and scorns,
en your iron bands!
s healed and whole who d,
His Seamless robe who-r holds
healing find within its ds.

Prolocutor:
he Daughters dare not to return
ough a still word in the breast
ens and stirs and seems o burn,
And though for the City of God they yearn,
They wait another test.

Second Prolocutor:
Till fearless and high the Saints of God
Enter the City they would have trod.

First Singing Voices:
So the Martyrs of the World
Come to the test of Death,

Second Singing Voices:
They offer their lives as a sacrifice
And witness to the faith,

First Singing Voices:
They tread the way of death.

Second Singing Voices:
It is the way of everlasting life.

First Singing Voices:
It is the road to Calvary.

Second Singing Voices:
It is the road to the City of God.

To music down the aisle comes Martyrdom bearing a tall slender golden cross. The Powers of Darkness part amazedly to allow her to pass by them and mount to the platfrom and stand by the centre.

The four Angels of the Passion follow her, two coming down the left aisle bearing the Crown of Thorns, and the Nails, two coming down the right aisle bearing the Spear and the Seamless Robe.

The light increases and as Martyrdom takes her place, a gleam of light falls upon her golden cross.

The Angel bearing the Crown of Thorns with bowed head gently offers it to Persecution who shrinks away. The Angel with the Nails shows them to Betrayal who puts his hands behind him fearfully. The Angel with the Spear stands looking deeply and sorrowfully into the eyes of Temptation until he turns away. The Angel with the Seamless Robe comes near to Unbelief who draws back from her.

The Four Powers are awakened by these symbols, though only a passing doubt knocks at their minds,—just enough to foreshadow their later submission.

First Prolocutor:
O Martyrdom, thy meed
Of hushed release bestow.
Proven each Martyr's faith,
Deep graven in his scathe,
Brought low in suffering, low.

Second Prolocutor:
Thy Celestial Angels send
Who grant surcease of breath,
Who ease the deepest pain,—
Fair as the farthest wall
Of golden Paradise,—

Both Prolocutors:
Grant that thy Martyrs fain,
Their last full look of all,
Into those sombre eyes,
The eyes of Death befall!

Down the aisle come the four Martyrs, Andrew and Stephen on the right, Paul and James the Elder on the left. They are dressed in Syrian costume, girt about the waist with a rope. Each has his hands tied behind him with another rope so adjusted that it may be broken asunder easily and the hands released.

Their bearing is rapt and spiritual. They are transcended by the power of faith within themselves and are offering themselves as witnesses with a kind of sublimity.

As they mount to the platform the light increases, as though they themselves gave it. They kneel, two on either side of the figure of Martyrdom, who stands there always the same, holding high the slender cross.

The four Angels of the Passion move forward, and each shows her symbol to the Martyr nearest her,—to Stephen the crown of thorns, to Andrew the nails, to Paul the spear, to James the Elder the seamless robe. Each Martyr bows his head in acceptance of the token, while the Powers of Darkness brood meancingly over the scene, from either side of the platfrom to which they have retreated.

The music is minor, significant of their suffering.

There is a sudden brilliant light, and the Resurrection Angels enter from either side. To the accompaniment of exquisite and celestial music they go softly to each of the two Martyrs on their side of the platform, and lay a gentle hand upon their shoulder. The Martyrs look up in joy and triumph, the moment they feel the hand of the Angel upon them. They burst the bonds that tie their hands, and freed, cross them in adoration upon their breasts.

The Powers of Darkness, at the advent of the Resurrection

Singing Voices: (5)
O Death, where is they sting?
O grave, thy victory?

First Prolocutor:
Crowned now with light the golden sign
The awakening world is given.
Against it can no power malign
Shadow again its light divine,
Or dim the hope of heaven.

Second Prolocutor:
Then all ye Daughters who were brought low,
Take heart of grace, ye meek,
And let no fear of overthrow
Dim in your hearts the lights that glow,
But come once more to seek.

First Prolocutor:
Yet, for the Dark Powers wait ye still,
Bring to the Gates some token,
Some grace of living your white hands fill
That with its lovely light shall thrill,
And a holy word be spoken.

Second Prolocutor:
And since to the City of our Lord
Ye seek in this hour of stress,
Bring to the gates and the golden walls
Wherever the living water falls
The jewels of righteousness.

Angels, shrink back against the wall in an abandonment of terror.

Then the Resurrection Angels pass to the entrances on either side of the platform, and with welcoming gesture, stand there, while the Angels of the Passion softly lead the Martyrs off, and the Ressurection Angels, last of all, go off.

Martyrdom lifts her golden crucifix on high.

Down the two aisles, alternating as they are announced by the two Prolocutors, come returning the Daughters of Jerusalem. They should be rather near together, a distance of no more than four feet separating them in the procession.

They are, as before, dressed in the colors of the twelve jewels, though only now is the symbolic meaning of the color made clear.

Each holds aloft a veiled light that glows with the color of her jewel, in shape and appearance like the veiled light that comes from the Holy Grail in the Abbey paintings. The verses announcing them are said with no pause between them, and the Prolocutors begin when the Daughters are about halfway down the aisles.

First Prolocutor:
The first foundation jasper
Which giveth *fortitude.*

Second Prolocutor:
The second thereof is sapphire
With *glory of God* endued.

First Prolocutor:
Chalcedony the third doth lie
And the *fire of the Spirit* giveth.

Second Prolocutor:
And the emerald builds its wall thereon
With the *faith* that the Lord God giveth.

First Prolocutor:
The fifth, sardonyx, signifies
Dominion over earth and skies.

Second Prolocutor:
The sixth, sardius, pays the price
Of heaven, bought with *sacrifice.*

First Prolocutor:
The seventh, a perfect chrysolite,
With golden *hope* puts fear to flight.

Second Prolocutor:
And she who bears the eighth, a beryl,
Shall *move unscathed* through stormy peril.

First Prolocutor:
Topaz the ninth in golden brightness
Giveth to all serene *uprightness.*

Second Prolocutor:
And chrysoprase, when borne on high,
Lifteth the light of *victory.*

First Prolocutor:
And jacinth blue as royalty
A pledge of *paradise* shall be.

Second Prolocutor:
The twelfth in amethystine light
Giveth *perfection* crystal bright.

The first Daughter on the left aisle holds up her jasper light.

The second Daughter on the right aisle lifts up h sapphire light.

The third Daughter on th left aisle lifts her light yellow and white cloud chalcedony.

The fourth Daughter on th right aisle lifts up her emeral light.

The fifth Daughter on th left lifts up a sardonyx ligh of rose red and white.

The sixth Daughter on th right holds up her light o amber sardius.

The seventh Daughter o the left raises a light of gold colored chrysolite.

The eighth Daughter hold up a beryl light of exquisit pale green, coming down th right aisle.

The ninth Daughter on th left lifts her topaz light.

The tenth Daughter down the right aisle bears aloft light of translucent blue faintly tinged with pale green.

The eleventh Daughter o the left lifts up a light o hyacinth blue.

The twelfth Daughter on the right holds up the last jewelled light, violet-colored.

This slow processional should be so timed that the last Daughter arrives at the steps to the platform while the last lines of her verse are being said. Martyrdom in the center of the stage continues to hold high her cross.

Suddenly with a crash the music changes to an ominous key, the lights grow dim, and synchronously the Powers of Darkness swiftly block the aisle entrances to prevent the Daughters from coming farther. They shrink and huddle back and cling together, some sink to their knees, others hide their faces, or lean their heads timidly against their companions.

They lower their lights against their breasts. The music grows deeper in pitch, the drums faintly rumble, reminiscent of the moment

st Prolocutor:
Though to the city golden-
walled
Ye brought your innocence,
these Dark Powers your
souls appalled
Ye cannot drive them hence;
may not pass by disen-
thralled
Their evil eminence.

ond Prolocutor: (very gen-
tly)
e meed of Martyrdom is
thine
f thou wilt have it so.
nk deep of sudden death
the wine,
d with the hand of death in
thine
Within the City go.

st Prolocutor:
ar not, even though your
spirit fails,
Nor tremblingly refrain;
ne ever lifted hands of
prayer
o the blind and empty air
nd lifted them in vain.

when the Four Powers first stood triumphant at the hour of Calvary.

Martyrdom slowly descends from her height. She looks from one group to the other as if hoping that they would come to meet her so that she might give them release. The Dark Powers withdraw before her, but the Daughters shrink away fearfully; their courage is not sufficient, and they lower their lights until they are hidden in their bowed arms.

Martyrdom sadly draw back, and the Powers of Darkness resume their threatening pose, and Martyrdom lowers her cross sadly so that its base is on the floor.

As the Daughters are bidden by the Prolocutors to lift their hands in prayer, they raise high their jewelled lights and hold them there for some seconds.

Wings once again her miracle of light.

Second Prolocutor:
Behold a second Angel comes,
Holding a burning lamp.
The Light of the Spirit kindles
there
Unwavering flame from the
regions fair.
Where the hosts of God en-
camp.

First Prolocutor:
With the staff of Heaven's
Authority
See the third Angel come.
Dark Unbelief, fearful and
cowed,
Is dazzled; he wavers, his head
is bowed,
He shall go, blind, deaf, and
dumb.

Singing Voices: (7)
And they entered with joy into the city.

Unbelief. He turns his head in terror and wavers. Then he sees the Angel of the Lamp of the Holy Spirit who pauses a moment at a little distance from him. He is dazzled She continues past him and pauses near the Angel of the Star. Then he beholds the Angel of the Staff of Heaven's Authority, he admits its power, bows his head, and with his arm across his eyes, goes blindly away from the Angels, past them off the platform, down the left aisle and is seen no more. The Angels watch him, pityingly. The Dark Power of Betrayal shrinks away from them coming down stage and close to the wall.

Then to jubilant music the Angels move to the back of the platform, taking their stand to the left and about six feet in front of the rear wall where they stand in a row, holding their symbols before them.

The three nearest Daughters pass, with lifted hearts, between them and step up onto a level a little higher behind them and alternating with them, so they are clearly seen in the spaces between the Angels.

The light increases.

ging Voices: (6)
ar not, O Daughters of
Jerusalem,
r the Lord liveth,
nteous in mercy and full of
compassion.
knoweth your frame, he
remembereth that ye are
dust.

st Singing Voices:
ried unto the Lord and He
heard me and delivered me
from all my fears.

ond Singing Voices:
shall give his angels charge
concerning thee to keep thee
n all thy ways.

st Singing Voices:
shall give his angels charge,

ond Singing Voices:
shall give his angels charge,

Singing Voices:
ncerning thee to keep thee
n all thy ways.

The Daughters lower their lights as though they had heard an answer to their prayers.

The musical effect here is that of angelic choirs promising the Daughters help.

The organ music continues when the singing ceases, and the three angels indicated by the Prolocutors start down the right aisle.

Singing Voices: (reassuringly)
He shall give his angels charge,
He shall give his angels charge
concerning thee to keep thee
in all thy ways.

First Prolocutor:
The Sword of Spiritual Justice
bears this Angel,—
That flaming sword which
once from Eden's bower
Drove Adam. So this shining
stern evangel
Can drive thee forth, forspent
of all thy power.

Second Prolocutor:
The Seven Lamps of Fire
bears another,
To blind thine eyes and set
thy feet astray;
But with her Pastoral Crook,
as tenderness
Doth follow justice, down
the selfsame way
Moves the forgiving Angel of
a gentler day.

The three remaining Powers of Darkness are unmoved and as threatening as before and will not let the other Daughters pass.

The Daughters on the left look in awe at Persecution who still threatens them, and then they look down the left aisle as if imploring angelic aid.

Then they see approaching serenely down the way the Angel with the Sword of Justice, the Angel with the Seven-Branched Candlestick, and the Angel of the Pastoral Crook.

The Dark Power of Temptation trembles when he sees them approaching, and would hide behind Betrayal who scornfully forsakes him and draws away from him.

Temptation would shrink from the Angel of the Sword and would depart but the seven lights blind him.

Temptation covers his face pitifully, and feels his way along like a blind man, wandering, he knows not where.

st Prolocutor:
e Angel with the Star of
Bethlehem
Coming once more to earth
in radiance bright,
w from the midnight fields
of sky

Then he takes his hands from his face and looks fearfully at the Angel of the Sword, in awe at the Angel of the Seven-branched Candle-

First Prolocutor:

O thou poor earth-born spirit of Temptation,
Thou lost and wandering soul, go forth and weep;
Yet look! For tenderly one bends above thee,
Yea, as a shepherd bends over his long-lost sheep.

First Prolocutor:

Thine Angel finds the lost one whom he sought;
Thou art assoiled at last.
God give thee rest, the world can give thee naught,
For thou shalt sorrow past
All ceasing for the darkness thou hast wrought.

Singing Voices:

And they entered with joy into the City.

Singing Voices:

He shall give his angels charge,
He shall give his angels charge
Concerning thee to keep thee in all thy ways.

First Prolocutor:

O Persecution, thou art undermined!
No more thy bloody hand against mankind
Shalt thou thrust forth. See where God's Angels march!
One with the Chalice of the Christian Church—
Rememberest thou Who once at thy command
Drank that sad cup and perished at thy hand?

Second Prolocutor:

And lest thou thinkest that thou shalt again
And otherwhere wreak evil, there are twain!

stick, and then at last timidly at the Angel of the Pastoral Crook who is regarding him pitifully. Temptation drops on one knee, holding out his hands in pleading for forgiveness. Then knowing himself to be unworthy, his head drops on his chest.

The three Angels stand over him, one lifting her seven lights above his head, one holding her sword so that its hilt and cross piece is lifted like a cross above his head in token of the hope of absolution, and the one with the crook lifts her disengaged hand over his head in blessing.

Temptation slowly gains enough courage to lift his eyes to the three Angels. His face changes to dawning hope and reverence. He lifts the hem of the robe of the Pastoral Angel to his lips and kisses it. Then very humbly and with repentant mien he goes off down the right aisle and is seen no more.

The three Angels move toward the back of the platform and stand in a row on the right, rather widely apart, holding their symbols before them.

The three nearest Daughters, rejoicing that the Angels have come to their defence, pass with uplifted heads between them, and take their places back of them and between them, standing on a higher level and holding their jewelled lights. On both left and right the figures alternate in such a way that one of the Daughters stands at the end.

The three Daughters remaining down stage on the right, look off in search of aid to come to their rescue, for Persecution still holds his sword in their way.

Then the three Daughters see approaching the Angel with the Chalice, the Angel with the Wreath of Triumph, and the Angel with the Sceptre.

Persecution scoffs and sneers as the Angels draw near him, and looks with derision at the Wreath of Triumph, but when the Angel of the Chalice draws closer and offers him the cup, he realizes that it is the Cup of Death and turns away in terror.

She of the Wreath of Triumph draweth nigh
To render null thy secret subtilty.

Both Prolocutors:

Now cometh on the greatest of the three,
God's Sceptre bearing. No more shalt thou be free,
For thou the slave of God forevermore shalt be.

Singing Voices:

And they entered with joy into the City.

Singing Voices:

He shall give his angels charge,
He shall give his angels charge
Concerning thee to keep thee in all thy ways.

First Prolocutor:

O dark Betrayal, lurking there alone,
What visions storm thy mind? Gethsemane,
Night on the Mount, the cry of armed men,
And one who prayed alone beneath an olive tree.

Second Prolocutor:

The mystery of the Seven Stars is lent
By her who draweth near and calls thee to repent
And she who bears the Orb of Sovereignty
Beareth eternal truth into the heart of thee.

Both Prolocutors:

And if thou darest, O Betrayal, gaze,
In the clear depths of those ensphered rays.

The Angel of the Sceptre draws near him, holding his symbol royally. Persecution abandons his air of scorn and acknowledges defeat. With bowed head he backs away from them, as one withdrawing from the presence of royalty. He crosses his hands slowly behind his back, as if they were being tied with invisible bonds, after he has thrown down his sword in sign of submission. Then he moves slowly toward the aisle and like a captive, his head sunk upon his chest, he goes off and is seen no more.

The three Angels in the preceding action move up stage until they stand in a row with the other angels, and arrange themselves from the middle left toward the centre.

The three Daughters pass between them and mount to the higher level where they stand in tableau holding their lights just as the Angels hold their symbols.

Betrayal remains standing obstinately in opposition to the three Daughters who are left. They turn their faces wonderingly down the left aisle as if hoping for someone to come to their defence. Then they see approaching the last three Angels, the Angel of the Starry Host, the Angel of the Orb of Sovereignty, and the Angel of the Dove.

Betrayal watches their advance with fear.

Betrayal utters a strangled cry and puts his hands over his ears.

The Angels draw near Betrayal who cringes at their presence. His first look is at the Angel with the Seven Stars, and he is deeply moved to repentance. He looks long at this Angel and then, gaining a kind of desperate courage mingled with a sense of irrevocable fate, he brings himself, by degrees to draw near to the Angel with the Orb.

Betrayal shades his eyes and gazes deeply into the crystal globe.

st Prolocutor:
st thou the Cross upon the hill,
And Him Who hangs thereon?
st thou the white dove slumbering still
n the dim and stormy dawn?

ond Prolocutor:
broken man, lift up thine eyes.
Canst thou bear what thou dost see?
r the Dove of the Holy Spirit lies
the breast of the Angel of Paradise
Who looketh down on thee.

ith Prolocutors:
o forth, lost one, upon they quest,
or days and nights and months and years,
ith bitter cries and blinding tears,
nd thou no respite and no rest.
hou shalt eat naught but bitter bread
or find a place to lay thy head.

nging Voices: (Very far away)
e shall give his angels charge,
e shall give his angels charge
Concerning thee,

ther Singing Voices: (Ever ore faintly and very far away)
ven thee.

nging Voices: (More remotely t)
ven thee.

There is in the music a faint suggestion once more of the deep and tragic notes and the drums that gave a semblance of the storm that broke over Golgotha.

Betrayal is stricken by the vision which is revealed to him in the crystal globe of Christ hanging on the Cross. In anguish he wrings his hands and throws down upon the floor the bag containing the thirty pieces of silver.

The Angel of the Dove draws near him and stands looking down on him with ineffable tenderness.

Betrayal looks pleadingly up as if begging respite from his torturing remorse. The other Angels move softly and pityingly away from him as if their work was done. They go to the row where the other Angels are and take their places, so now the row is complete, save that in the center an open space remains.

The last three Daughters cling together downstage, still regarding Betrayal pitifully.

Betrayal lifts imploring hands craving pardon of the Angel of the Dove, and drops to his knees as if her mercy and gentleness were more than he could bear, and then, sobbing, he buries his head in his hands.

The Angel of the Dove continues to look down upon him in pity and forgiveness, but Betrayal, knowing himself to be utterly unworthy of either, drags himself to his feet, and turns away.

Then he takes the rope from his waist and knots it around his neck, and like a lost soul, he goes down the right aisle and is seen no more.

But the Angel of the Dove still stands as before, looking after Betrayal with infinite tenderness. Then she lifts up her eyes as if listening for a word from the distant singers.

Then the Angel of the Dove, as if satisfied with this prophecy of remote mercy, now turns, and passing through the row of Angels, moves up onto the height where Martyrdom stands, and places herself, leaning against Martyrdom and in the shadow of the Cross The white Dove that she carries is held at her breast whereon is painted a golden disk, and the gold appears like an aureole for the Dove.

The Daughters, after watching the Angel of the Dove take her place, go joyfully up between the Angels and stand on the higher level alternating with them.

The two Resurrection Angels come forth from either side and take their places at either end of the row of Angels who bear the symbols.

The stage is brilliantly lighted, and the Daughters lift high their jeweled lamps and hold them there.

Martyrdom lifts high her Cross.

Singing Voices:
Death is swallowed up,
Swallowed up in victory,
Alleluia, alleluia!

First Prolocutor:
"And the City had no need of sun, neither of the moon to shine in it. For the glory of God did lighten it."

Second Prolocutor:
"Blessed are they that do his commandments that they may enter in through the gates of the City."

First Prolocutor:
"And the Spirit and the Bride say, Come.
And let him that heareth say, Come.
And let him that is athirst, come,
and whosoever will, let him take the water of life freely."

Solo Singer:
(To the air of "Jerusalem the Golden")
With jasper glow thy bulwarks
Thy streets with emerald blaze;
The sardius and the topaz
Unite in thee their rays.
Thine ageless walls are bonded
With amethyst unpriced;
The saints build up thy fabric,
The corner stone in Christ.

The Audience and Singers:
(Standing at a gesture from the pastor)
Jerusalem the Golden
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed.
I know not, Oh I know not
What joys await me there,
What radiancy of glory,
What bliss beyond compare.

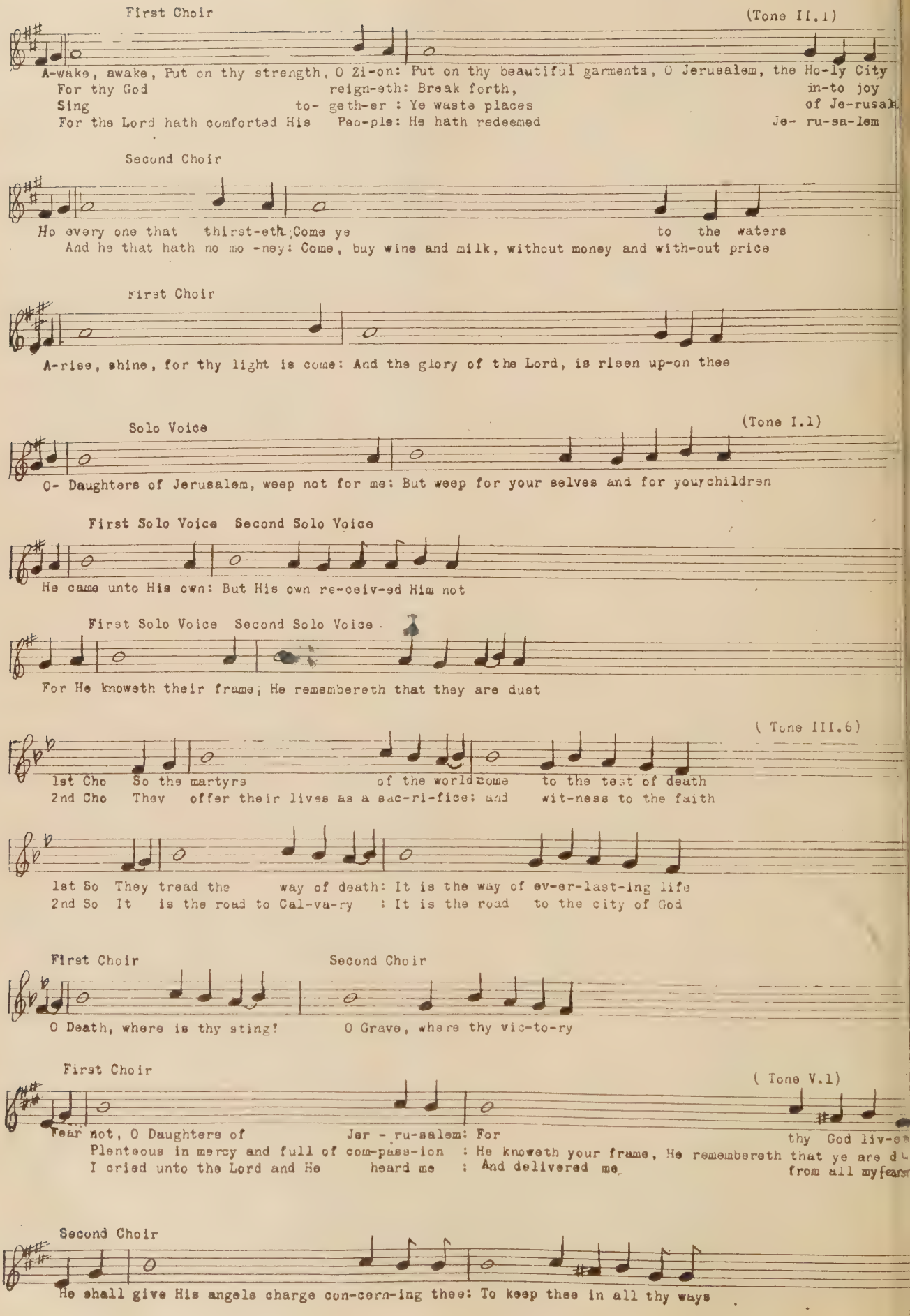
O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus in mercy bring us
To that dear land of rest
Who art with God the Father
And Spirit ever blest!"
Amen.

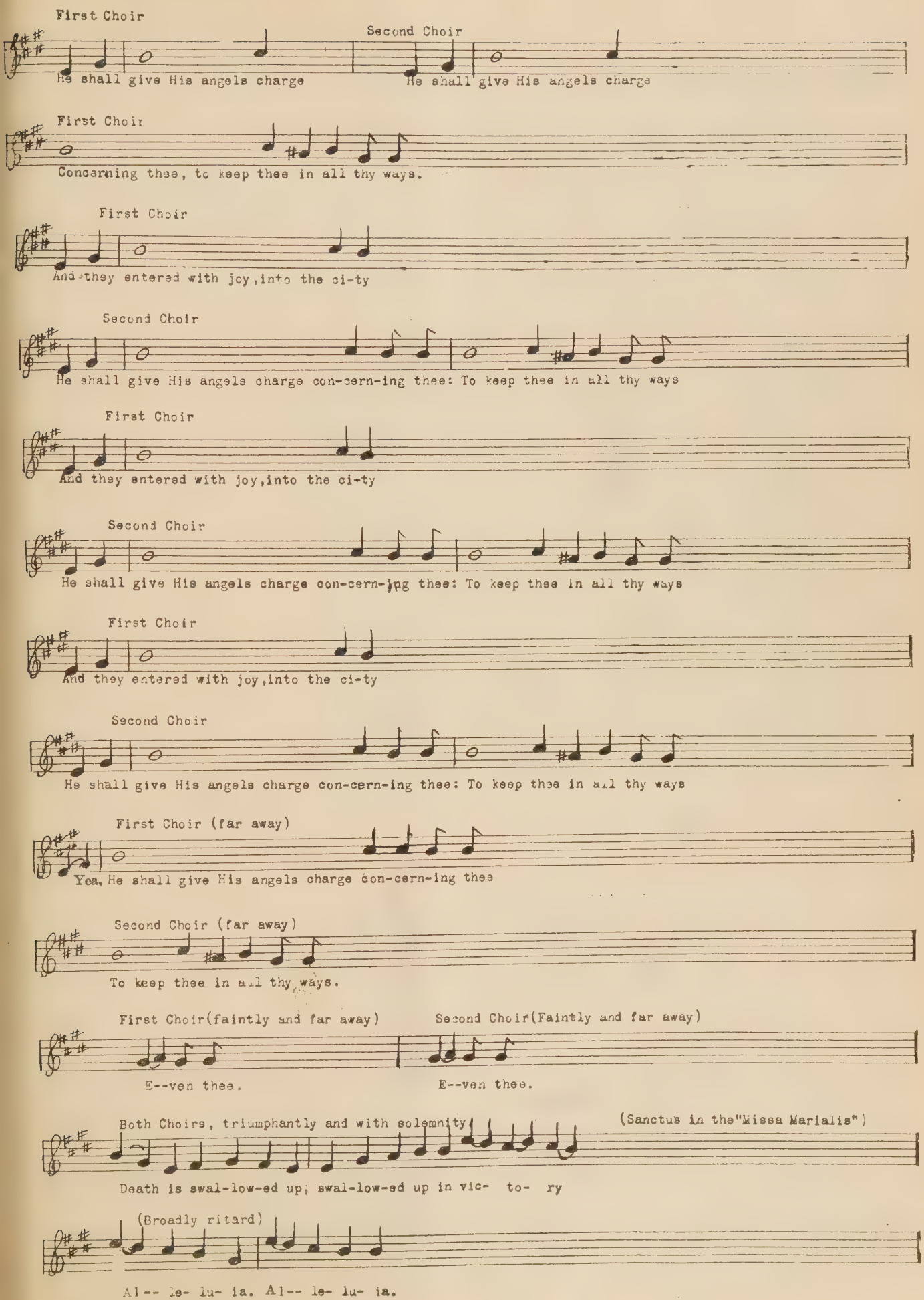
As the audience rises, the Angels move off and down the aisle slowly, the Daughters follow, and The Angel of the Dove on one side and Martyrdom on the other close the processional.

The Pastor:
"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.
"The grace of our Lord Jesus Christ be with you all. Amen."

END

Plain Song Music. Arr. by Harry S Mason.


First Choir
(Tone II.1)
A-wake, awake, Put on thy strength, O Zi-on: Put on thy beautiful garments, O Jerusalem, the Ho-ly City
For thy God reign-eth: Break forth, in-to joy
Sing to- geth-er : Ye waste places of Je-rusal
For the Lord hath comforted His Peo-ple: He hath redeemed Je- ru-sa-lem
Second Choir
Ho every one that thirst-eth ;Come ye to the waters
And he that hath no mo -ney: Come, buy wine and milk, without money and with-out price
First Choir
A-rise, shine, for thy light is come: And the glory of the Lord, is risen up-on thee
Solo Voice
(Tone I.1)
O- Daughters of Jerusalem, weep not for me: But weep for your selves and for yourchildren
First Solo Voice Second Solo Voice
He came unto His own: But His own re-ceiv-ed Him not
First Solo Voice Second Solo Voice
For He knoweth their frame; He remembereth that they are dust
(Tone III.6)
1st Cho So the martyrs of the world come to the test of death
2nd Cho They offer their lives as a sac-ri-fice: and wit-ness to the faith
1st So They tread the way of death: It is the way of ev-er-last-ing life
2nd So It is the road to Cal-va-ry : It is the road to the city of God
First Choir
Second Choir
O Death, where is thy sting? O Grave, where thy vic-to-ry
First Choir
(Tone V.1)
Fear not, O Daughters of Jer - ru-salem: For thy God liv-e
Plenteous in mercy and full of com-pas-sion : He knoweth your frame, He remembereth that ye are d
I cried unto the Lord and He heard me : And delivered me from all my fears
Second Choir
He shall give His angels charge con-cern-ing thee: To keep thee in all thy ways


First Choir
He shall give His angels charge
Second Choir
He shall give His angels charge
First Choir
Concerning thee, to keep thee in all thy ways.
First Choir
And they entered with joy, into the ci-ty
Second Choir
He shall give His angels charge con-cern-ing thee: To keep thee in all thy ways
First Choir
And they entered with joy, into the ci-ty
Second Choir
He shall give His angels charge con-cern-ing thee: To keep thee in all thy ways
First Choir
And they entered with joy, into the ci-ty
Second Choir
He shall give His angels charge con-cern-ing thee: To keep thee in all thy ways
First Choir (far away)
Yea, He shall give His angels charge con-cern-ing thee
Second Choir (far away)
To keep thee in all thy ways.
First Choir (faintly and far away)
E--ven thee.
Second Choir (Faintly and far away)
E--ven thee.
Both Choirs, triumphantly and with solemnity
(Sanctus in the "Missa Marialis")
Death is swal-low-ed up; swal-low-ed up in vic- to- ry
(Broadly ritard)
Al-- le- lu- ia. Al-- le- lu- ia.

COSTUME SUGGESTIONS

For the Daughters of Jerusalem, cheesecloth draperies, very simple, the color of the jewels that they represent, with head draperies the same color.

For the twelve angels, four in pink, four in pale blue, four in white, so arranged that when they come onto the platform, they come in groups of three, one white, one blue, one pink. Their wings are the color of their costumes and are from shoulder to knee in length. Their halos are gold.

For the two Resurrection Angels, all white, with wings that sweep the ground and gold halos.

For the Angels of the Passion, The Angel of the Seamless Robe in violet with the Robe in deeper violet, The Angel of the Crown of Thorns in powder blue with the Crown on a deeper blue pillow, The Angel of the Nails in peach color with golden nails, The Angel of the Spear in russet yellow with the Spear gilded. Golden halos and golden wings reaching to waist. Martyrdom in flame color, nearly scarlet, with golden halo and crozier.

The Four Powers of Darkness in Syrian dress, Persecution, purple, Temptation, brown, Unbelief, gray, Betrayal, black.

The four Martyrs in hodden gray, monkish-like robes with rope about the waist.

Properties: The lights held by the Daughters were made of the cheapest kind of pocket flash lights, which were set into cylindrical pasteboard boxes, so that the top of the light was about half an inch above the top of the box. Then strips of transparent celluloid were fastened with brass fasteners on opposite sides of the top of the box, so as to hold the cloth up and away from the light, giving the glowing effect of the Grail in the Abbey paintings. A yard of silk dyed the color of the jewel it represented hung down, weighted at the four corners.

The Seven Stars were cut out of sheet tin and fastened with sodder on heavy wire, somewhat in the arrangement of the Pleiades.

The Dove was made out of cotton batting.

The Orb of Sovereignty was borrowed of an optician, though the glass globe used about an electric light might be used, set on a velvet cushion to hide the opening.

The Star of Bethlehem was cut out of pasteboard, put on the end of a wand and an electric light, operated as the end of the wand installed by an electrician.

The Lamp, the Candlestick, the chalice were borrowed from an antique shop. The Sceptre, the Crook, the Sword, the Wreath, the Staff, were made out of beaver board and gilded.

MUSIC TO GO WITH THE CITY OF GOD

(During the recitation of the verses, the music is to be played very softly, but when the prolocutors cease, and only the pantomime is going on, the music increases in volume.)

Prelude (to be selected).

O come, let us return, from Antiphons, No. 15, p. 45, published by H. W. Gray.

Plain Song, Awake, awake! (unaccompanied, sung by men's voices.)

At words, "Behold the Star of Bethlehem," music is "*Lo, how a Rose*" from the Cowley Carols, continuing until words "Be not afraid, O Daughters."

Music: "*Thou that takest upon thee,*" *from Mozart,* in Antiphons, p. 49.

At words, "Beware, Beware," music changes to *Darkness Music* from *Gounod's Redemption.*

Plain Song, unaccompanied with words, "Daughters of Jerusalem."

At words, "For the Star hung over a world forgot," *Bach's Passion Chorale.*

Plain Song, "For he knoweth their frame."

Bach's Passion music at words, "Behold they shall save the world."

Liszt from *Antiphons,* p. 80 beginning at words, "Yet the Daughters dare not."

Plain Song, "So the Martyrs of the World."

Immediately after words to plain song, "It is the road to the city of God," the *Bach Passion Chorale* with violin accompaniment during pantomime and throughout words beginning, "O Martyrdom, thy meed," until

Plain Song, "Death, where is thy sting?"

At words, "Crowned now with light," *Maunder's "Olivet to Calvary,"* the processional music continued until the last Daughter of Jerusalem has mounted the platform, and darkness suddenly comes. Then

Darkness music from *Gounod's Redemption.*

Plain Song, "Fear not, O Daughters."

At words, "The Angel with the Star of Bethlehem," begin Main Theme from *Ste. Cecilia* by *Gounod.*

Plain Song, "He shall give His angels charge." Plain Song, Entered with joy, with words, "The sword of spiritual justice," *Bach, Prelude in C Major* with words "Thine Angel finds the lost one, *Darkness music, Gounod.*

Plain Song, "They entered with joy" and "He shall give His angels charge," with words, "O Persecution, thou art undermined," *Gounod's Darkness music.* With words, "O darkness betrayal," Main Theme from *Ste. Cecilia* by *Gounod.*

Plain Song, "He shall give His angels charge."

Plain Song, "Death is swallowed up."

Words from the Book of Revelation spoken without any music.

LIFE MORE ABUNDANT

A Junior Pageant Service for Easter*

By Elisabeth Edland

Note: The setting is the Church platform, decorated with appropriate flowers. A few boxes, covered with interesting materials, substitute for the rocks. The setting, as called for in the pageant, may be printed in the service leaflet which is distributed to the congregation. The service is simple, and as many children as desired may be used, distributing the lines regardless of names. It is suggested that older Juniors be used for the dramatization, and an adult for the part of Peter.

Processional or Organ Prelude—Christ the Lord Is Risen Today

*Copyrighted by Elisabeth Edland

Congregational Singing—Praise God from Whom All Blessings Flow

Unison Reading—Psalm 121

(*Responsive service by Junior Department.* They should be seated, left and right, forward, in the Church auditorium, boys on one side and girls on the other.)

Boys (reading in unison)—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

Girls (singing in unison, tune Crusader's Hymn)—

Fairest Lord Jesus, Ruler of all nature,
O thou of God and man the Son;
Thee will I cherish, Thee will I honor.
Thou, my soul's glory, joy and crown.

Boys (reading in unison)—Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Girls (singing)—

Fair are the meadows, fairer still the woodlands,
Robed in the blooming garb of spring;

Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Boys—Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Girls—
Fair is the sunshine, fairer the moonlight,
And all the twinkling, starry host;
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast.
Amen.

Chorus (Selected voices) *Jesus the Lord Is Crucified* (No. 152 The Methodist Hymnal)

Reader (with soft organ accompaniment)—

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; lo, I have told you.

And Jesus said, I am come that ye may have life, and have it more abundantly.

Congregational singing (Tune, Waltham)—
Lift up, lift up your voices now!
The whole wide world rejoices now;
The Lord hath triumph'd gloriously,
The Lord shall reign victoriously.

In vain with stone the cave they barr'd;
In vain the watch kept ward and guard;
Majestic from the spoiled tomb,
In pomp of triumph Christ is come.

And all he did, and all he bare,
He gives us as our own to share;
And hope, and joy, and peace begin.
For Christ has won, and man shall win.

O victor, aid us in the fight,
And lead through death to realms of light;
We safely pass where thou hast trod;
In thee we die to rise to God.

Children's Service

(The scene is a green roadside, with a few large stones grouped conveniently together. It is spring, and the air is soft, and perfumed with the fragrance of flowers. Two or three children approach the spot from one direction. They come slowly, almost sadly. In their hands they carry palm branches, but they are drooping. Other children come from the opposite direction a few of them look backward as if looking for some one. Finally all are seated, but they seem listless, and there is no conversation for a time. They just seem to sit. All of the children have palm branches.)

David (an older boy)—He will not come, I tell you.

Miriam—O David, do you think he has forgotten us?

(David turns his head away, avoiding the question.)

John—He could not forget us, Miriam, he said he loved us.

Miriam—But it is weeks and weeks now since he has been here. And he always travels by this way.

Esther (who is smaller than the others)—No one can tell stories as he does.

Ruth—I always put my head against his knee because he twisted my curls so strangely with his fingers.

Miriam—He never seemed to care how much we crowded about him.

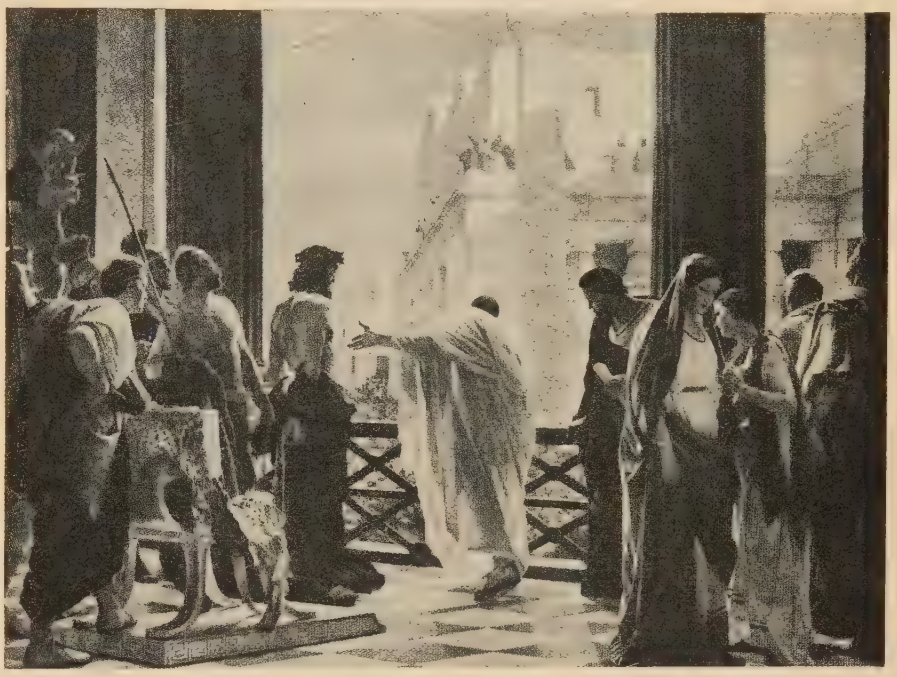
Andrew—Do you remember that day when one of the men tried to push us away. "Go home," the man said. "This is no place for children."

Esther—But the Story Teller told us to stay. "Let the little children come unto me," he said, "and forbid them not, for of such is the kingdom of heaven."

David (quickly)—The kingdom of heaven! That is where he is now.

Andrew—What, David?

David—Oh, he will never tell us stories again. I heard a few of the men talking yesterday, and they said the people had crucified him because they did not like him.



CISERI: ECCE HOMO

An Interpretation by Albert E. Bailey

"BEHOLD the man!" cries Pilate. Each one in the picture obeys and each one gives us his comment.

The soldiers see in Him just another prisoner to be tortured and executed.

Pilate's Roman assistant there by the chair of authority sees in Him a political problem. He wonders what is to be done if this happens, or that, and how he shall advise Pilate.

Pilate's wife sees Him though her back is turned—as she saw Him in her dream last night; and her woman's heart knows that He forebodes ill for her husband.

Pilate's philosopher-friend by the pillar sees Him, and is mentally comparing this situation with the one described in His roll where Plato tells of the condemnation of Socrates by the State.

The chief Priests on the roof of the temple see Him, and shout down their orders to their henchmen below. Hatred is doing its worst.

The crowd through the balustrade sees Him—a strange and unkingly figure—and unthinking as always, the crowd cries "Crucify Him—We have no king but Caesar."

You also see Him, my friend, as He stands there through all the centuries, and you hear Pilate's question, though somehow it now has an intimate and a personal meaning—"What then shall I do with Jesus who is called Christ?"

Ruth—They did not like him!

James—Had they ever listened to his stories?

David—Oh, it is difficult to know what grown folks listen to. Sometimes I think they only listen to themselves.

Miriam—They crucified the Story Teller! O David, David, what shall we do?

(*A moment of silence.*)

John—Some one is coming down the road, but, of course, it is not the Story Teller.

Esther (*jumping up*) No, it is not. But he is smiling at us.

She runs off-stage in the direction of the approaching man, who is Peter.

Miriam—He is coming here. I know who it is. It is a man whom the Story Teller called Peter.

(*Enter Peter and Esther. Peter sits down among the children, taking Esther on his lap. He talks, however, as he does so.*)

Peter—My little friends, I wonder if you will listen to my stories, because he for whom you are waiting will not pass by this way today.

David (*eagerly*)—Is it true, Peter, that they have crucified him?

(*Peter drops his head for a moment as he clutches Esther closer to him.*)

Peter—Yes, it is true. But nevertheless he is not dead. He lives! He lives!

David—Please, Peter, what do you mean by that?

Peter—After that terrible day, we, his disciples, were very sad. But on the third day he came back to us. Oh, you do not know how happy we were. One day, when we were sitting on the shore of a lake, he came to us and he said to me, "Simon, son of Jonas, lovest thou me more than these?" And I said to him, "Yea, Lord; thou knowest that I love thee." And he said to me, "Feed my lambs." Then he said to me a second time, "Simon, son of Jonas, lovest thou me?" And I answered as before, "Yea, Lord; thou knowest that I love thee." And he said to me, "Feed my sheep." And he said to me a third time, "Simon, son of Jonas, lovest thou me?" And I was grieved because he asked me the same question three times, so I said, "Lord, thou knowest all things; thou knowest that I love thee." And he said again, "Feed my sheep." And as I thought over what he said, I thought of you, and came here to see how his little lambs were. When I tell you he lives, I mean that he lives in our hearts, in the hearts of those who love him and who tell his stories to to others. Do you remember any of them?

All—Yes! yes!

Andrew—I remember the one about the lost sheep. What man of you, having an hundred sheep, if he lose one of them, doeth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Miriam—And I remember the one about the bridegroom. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

Ruth—The one about the neighbor is the one I love best. A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

David—And this is the one I like best. A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold.

Peter—Once, when he told that story to grown-ups, David, he added this: "He that hath ears to hear, let him hear."

David—Oh, I know what that means. We who heard his stories and love them can tell them over and over again.

Miriam—Yes, yes, David. Then he will live forever and ever.

Ruth (*jumping up*)—Come, hurry, let us run and tell his stories.

Esther (*as all get up*)—Who was the Story Teller, Peter?

Peter—Jesus of Nazareth, who went about doing good.

Esther—If I cannot tell his stories very well, I can try to be good anyway, can't I, Peter?

(*Organ, soft music, "I Love to Tell the Story." Children run away happily with their palm branches waving in the air.*)

Peter (*as if speaking to some one unseen*)—Thy resurrection, O Lord and Master, lies with these, thy children.

(*Lifts his hands for prayer.*)

Prayer—O Father: We, His humble disciples, pray that His agony may not have been in vain. Help us to tell His story: help us to live His story. We ask it in His name, Amen.

Congregational Singing—"I Love to Tell the Story."

I love to tell the story of unseen things above,
Of Jesus and his glory, of Jesus and his love.
I love to tell the story, because I know 'tis true;
It satisfies my longings as nothing else can do.

Refrain:

I love to tell the story,
'Twill be my theme in glory,
To tell the old, old story
Of Jesus and his love.

THE SUNDAY SCHOOL AND THE HEALING OF THE NATIONS

THE SUNDAY SCHOOL and the Healing of the Nations is the title of the Report of the Ninth Convention of the World's Sunday School Association which was held at Glasgow, June 18-26, 1924. The book of 372 pages is edited by John T. Faris, D. D., of Philadelphia. World leaders in the field of religious education were the speakers and many of the addresses are given in full. The report will be valuable for all who are seeking information about Sunday school work throughout the world. It can be purchased (price postpaid, $2.00) from the World's Sunday School Association, 216 Metropolitan Tower, New York City. A copy of the report has been mailed to every registered delegate

THE JUNIORS' WORSHIP SERVICE FOR APRIL*

By Nan F. Weeks

me for April—The Message of pring

irst Sunday. God's Beautiful World (Nature's Awakening)

lude (Instrumental). "Flower Song" Blumenlied) by G. Lange.
l to Worship. For lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.
—Song of Solomon 2:11, 12a

nn Doxology.
otional Service
ripture Psalm 104:10-24.
rayer (Thanks for the beautiful world which God has made)
Iymn "My God, I Thank Thee, Who Hast Made."
ecitation **"Waiting to Grow."**
Little white snow drop, just waking up,
Violet, daisy and sweet buttercup,
Under the leaves, and the ice, and the snow,
Waiting, waiting to grow.

Think what a host of queer little seeds,
Soon to make flowers, and mosses, and weeds,
Were under the leaves and the ice and the snow,
Waiting, waiting to grow.

Nothing's so small or hidden so well,
That God can not find it, and presently tell
His sun where to shine, and his rain where to go,
Helping, helping them grow.
—Primary Teacher's Manual (A. B. P. S.) [*P. S.*)

nn "For the Beauty of the Earth."
ering Service
upt. Freely ye received, freely give. (Matthew 10:8).
ollecting of Offering by ushers.
rayer.
Our offering now we gladly bring
To thee our Saviour and our King,
And grant that with it we may give
Ourselves, dear Lord, for thee to live.
Amen.
nn "This Is my Father's World."
lowship Service
nnouncements
ecognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
ecognition of the world-family (Missionary feature)
l to Study
upt. Thy word is a lamp unto my feet, And light unto my path.—(Psalm 119:105)
Hymn "Lamp of our Feet, Whereby We Trace"
Response "Open thou mine eyes that I may behold wondrous things out of thy law. (Psalm 119:19).
Lesson Study
Closing Hymn "Saviour Again to Thy Dear Name We Raise"
Prayer
Postlude (Instrumental)

*Copyrighted by Nan F. Weeks

Second Sunday. Praise to Jesus (Palm Sunday)

Prelude (Instrumental) "The Palms" by J. Faure.
Response
Supt. Jesus Christ is the same yesterday and today, yea and forever. (Hebrews 13:8)

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City..... State.....
Name of Individual.....

Dept. Blessed is he that cometh in the name of the Lord. (Matthew 21:9)
Hymn "When Morning Gilds the Skies"
Prayer (Lord's Prayer, in unison)
Fellowship service
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Announcements
Recognition of Stewardship obligation. (Missionary feature)
Hymn "Praise Him, Praise Him"
Offering Service
Response
Supt. What shall I render unto Jehovah,
For all his benefits toward me? (Psalm 116:12)
Dept. Bring an offering and come into his courts. (Psalm 96:8b)
All Freely ye received, freely give. (Matthew 10:8)
Collecting of Offering
Prayer Hymn (Tune, Boylston)
We give thee but thine own,
What e'er the gift may be ,
All that we have is thine alone,
A trust, O Lord, from thee—Amen.
Devotional Service
Scripture Matthew 21:1-11
Prayer
Hymn "All Hail the Power of Jesus' Name"
Call to Study
Supt. Teach me, O Jehovah, the way of thy statutes,
And I shall keep it unto the end. (Psalm 119:33)
Dept. Give me understanding, and I shall keep thy law. (Psalm 119: 34a)
Lesson Study
Closing Hymn "Fairest Lord Jesus"
Prayer
Postlude Instrumental

Third Sunday—The Risen Christ

Prelude (Instrumental) "I Know that My Redeemer Liveth," from "The Messiah" by George F. Handel.
Response
Supt. Christ, being raised from the dead, dieth no more. (Romans 6:9)
Dept. As for me, I know that my Redeemer liveth (Job 19:25)
Hymn "Christ the Lord is Risen Today."
Offering Service
Supt. Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35)
Collecting of Offering
Prayer
Response "All things come of thee, O Lord,
And of thine own have we given thee.*
Fellowship Service
Missionary feature. (Story of pictures or song or prayer)
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Announcements

*For music see January program.

Devotional Service
Hymn "Low in the Grave He Lay"
Scripture "Matthew 28:1-10 (Repeated by Third Year Classes.)
Poem "The Risen Christ" (Repeated by First Year Classes.)
No hint or whisper stirred the air,
To tell what joy should be;
The sad disciples grieving there,
Nor help, nor hope could see.
Yet all the while the glad near sun,
Made ready his swift dart,
And Calvary, and Easter day,—
The darkest day and brightest day,
Were just one day apart.—*Susan Coolidge*
Response (Second Year Classes)
Jesus said, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live. (John 11:25)
Prayer (Thanks for our risen Lord.)
Call to Study
Supt. And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ. (John 17:3)
Response (Sung softly)
"Silently now, I wait for thee,
Ready my God, thy will to see,
Open mine eyes, illumine me,
Spirit divine.'
(*Refrain of "Open Mine Eyes that I May See."*)
Lesson Study.
Hymn "The Day of Resurrection."
Prayer
Postlude (Instrumental)

Fourth Sunday—The Living Saviour

Prelude (Instrumental) "He Shall Feed His Flock," from "The Messiah" by Handel.
Call to Worship
Supt. It is a good thing to give thanks unto Jehovah;
And to sing praises unto thy name, O Most High. (Psalm 92:1)
Hymn "Crown Him with Many Crowns."
Fellowship Service
Recognition of God's World family.
Supt. One is your master, even Christ. (Matt. 23:10)
Teachers All ye are brethren. (Matt. 23:8)
Salute to Christian flag
I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love. I salute thee.
Hymn "Jesus Shall Reign, Where-e'er the Sun."
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Announcements
Offering Service
Response
Supt. Every good gift and every perfect gift is from above coming down from the Father. (James 1:17a)
Dept. Freely ye received, freely (Matthew 10:8)
Collecting of Offering
Prayer Verse
"O Lord, of heaven and earth sea,
To thee all praise and glory
How shall we show our love t
Who givest all, who givest a
Devotional Service
Hymn "All Hail the Power of Name"
Scripture John 14:1-11.
Response (Apostle's Creed in u all standing)
I believe in God the Fath mighty, Maker of heaven and
And in Jesus Christ his onl our Lord; Who was conceiv the Holy Ghost, Born of the Mary; Suffered under Pontius Was crucified, dead, and b He descended into Hell; The day he rose again from the dea ascended into heaven, And sitte the right hand of God the Almighty; From thence he shall to judge the quick and the dea
I believe in the Holy Ghost holy Catholic Church; The munion of Saints; The Forgiven sins; The Resurrection of the And the Life everlasting. Am
Doxology
Call to Study
Supt. Show me thy ways, O Jeh Teach me thy paths. (Psalm
Dept. Guide me in thy truth and me;
For thou art the God of my tion. (Psalm 25:5)
Lesson Study
Closing Hymn "The Whole Wide for Jesus."
Benediction
Postlude (Instrumental)

INTERNATIONAL Mag Charta Day Association, J. Hamilton founder and Executi Secretary, announces the ann commemoration of Liberty D It is suggested to pastors th Magna Charta Sunday be observ the third Sunday in June. formation can be secured by wr ing to Mr. Hamilton, addre Saint Paul, Minn.

THE URGING OF LOV
WE CANNOT make Chr tians of our pupils sim ply by teaching them *abo* Christ. We must take the by the hand and lead them Christ. We must *not p* them *nor push* them; neve theless, *we must lead the* And we must lead them by t hand. That is, we must dra them toward Christ by t gentle *urging of love.—Edwa Leigh Pell, in How Can I Le My Pupils to Christ?*

A SUGGESTION FOR TEACHERS

Some time ago we issued a Religious Education Number of our bulletin "About Religious Books." In it we described successful experiments in week-day religious education and the daily vacation Bible school. We quoted in full an article by Mr. E. H. Brown of Upper Sandusky, Ohio, in which he described the successful use in his high school classes of "The Life of Christ" (by Isaac B. Burgess).

Before you decide on the books you will use next term we should like to send you this bulletin and have you take advantage of the advisory service we are in a position to offer free of charge. You may examine at our expense for thirty days any or all of the books we publish, a few of which are listed below. How may we serve you?

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The Project Principle in Religious Education

By ERWIN L. SHAVER

"Project" is the most recent term with which to conjure in educational circles. While this is particularly true in the world of public education, it is likewise significant that those engaged in the task of religious education, for whom this book is intended, are not far behind. The writer believes that there are great possibilities for project teaching in the field of religious education. This volume of theory and practice is an attempt to set forth such possibilities.

The first part of the book is a careful and clear discussion of theory. The latter half is given over to descriptions of actual project teaching which has been done in typical church schools. This combination of theory and technique on the one hand, and accounts of actual practice on the other, make the book exceedingly helpful to all students of modern methods of religious education.

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Religious Education in the Family

By HENRY F. COPE

The author deals with the real meaning of religious education in and through the home and its significance to society. He interprets past customs and recommends many new and definite practices for the direction of the child's religious ideals and activities.

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WANTED: A TEACHER WHO CA WHITTLE

A Vision for Teachers of Intermediate Boys

By Mary Sherburne Warren

MRS. DONLEY? This is the principal of the Thompson High School speaking. We found Ted Peters chewing tobacco in his algebra class today—the latest and least of his misdemeanors. Have given him a week of probation. Though you have no legal authority over him we thought you should know. Sorry. Goodbye."

The listener hung up the receiver through which, unintentionally, he had heard the disturbing news. Disturbing? Yes; for he had felt a real interest in the promising lad who had drifted into the Donley home upon the disappearance of his parents. Guiltily he thought of the night he had found Ted asleep in his barn with a half-witted hired man with whom he had attended a dance in a neighboring town—a man of thirty who chewed incessantly and talked constantly of girls. Guiltily he thought of the summer Sundays he had seen Ted hurrying to the millpond when the Donleys had sent him to the Church and Sunday school they never attended themselves, and his near-resolution to help make that school so effective that it would compete successfully with the old swimming hole, and its social life so attractive that foreign attractions would be forgotten. But he was a busy farmer—and the boy was not his boy—and it was the duty of other Church members as well—let them do it—and it was never done. But in that moment of vision, as he hung up the receiver, he knew it had been HIS JOB! Then his eyes were closed and he returned to his ploughing. Yes, his eyes were closed to the needs of the other boys in that rural town in Vermont.

* * * * *

LAST WEEK, in a town near Ted's, E. L. Rand, the director of social activities of our state council of religious education, delivered an impassioned convention address on the needs of intermediate boys—an address that gave me a vision in the center of which stands a woman. (It should be a man but my experience in rural Churches does not warrant it—too many men pass through their Church life with closed eyes.) In my vision the woman is whittling, whittling, whittling. In the Church? Yes, right in the Church. Before her sits a class of boys whittling, whittling, whittling. In the Church? Yes, right in the Church.

"Jack, where is your Uncle Nathan living now?" inquires the teacher as she views her work with pride. "In Chicago? Wonder if he would like one of these paper knives as a present from our Church."

"Cracky, guess he would!" responds Jack without lifting his eyes from his hickory stick. "He's dippy about Church. Wants to know if I go to Sunday scho I'll be here till these knives are finish anyway."

The next Sunday the knives a sandpapered and shellaced, and i scribed with the names of the class a the Church ready to be mailed by t boys to absent members. What nex Canes? Hooray! "They're selling the up in Plymouth from the Coolid pasture—let's take ours from the parso age pasture and give them to all t old folks in town. My grandpa nee one. He loves the Church. Makes hi mad when I don't go to Sunday scho and glad when I do—funny about o folks. Tuesday night? Sure, we go with you Tuesday night and he pick them out. Bet it will be hard find them with the handles twist just right. Oh, hooray, boys, she sa we can make a fire on the hill and to weinies. Gee, a picnic!"

* * * * *

"BOYS, here's a question for y to decide," suggests the teache "Will you come to my house Frid evening and work on the canes so I have time to tell you a story next Su day, or shall we make the canes Sunday school?"

The boys consider. There would eats at her house, without doubt, a none in Sunday school. They vote Friday night. But all are present hear the story the next Sunday, a the next and the next. And mea while they learn how to make nogg (backwoodsmen's drinking cups) fr the knurls on the sides of trees, a napkin rings from cross sections of ha wood sticks, and later other artic "too numerous to mention." The table at the Ladies' Aid bazaar is t center of attraction—the table a the eager-eyed boys that surround

Do these intermediate boys atte Sunday school when the stories devel into lessons—regular Sunday school l sons? These boys whom no oth teacher has ever held? Of course th do! "If she can whittle as good a m out of me as she did a paper knife that hickory stick she may have t job," decides a boy whose three broth have "gone to the dogs," in the opini of the townspeople. Of course bo will listen to the teaching of a wom who can whittle, who tramps miles wi them for the treasures of the wood who opens her house to them eve Friday night without fail. The Chr who is her hero must needs becor theirs. Her Church becomes the Church.

In the center of my vision stands woman. But were it a man! Eye ha not seen nor ear heard the riches G hath prepared for that Church.

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Professor George A. Coe

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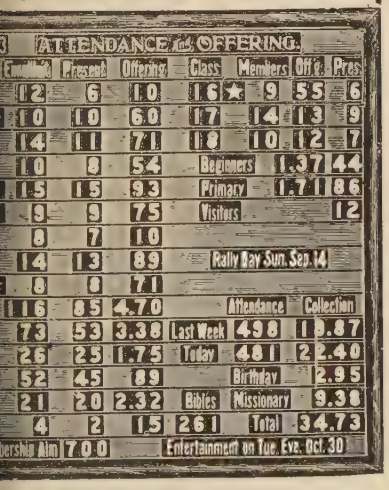

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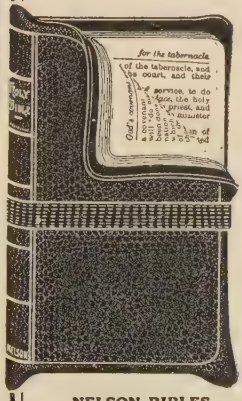

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PRIMARY PROGRAMS FOR APRIL

By Mrs. W. C. Edmondson

Theme: The Awakening Life—The Easter Message.

Aim To help the children to feel a sense of God's power and love shown in the awakenings in nature and the resurrection and ascension of Jesus.

"Nature with all its wonders
Is only a name for GOD."

Bible Stories The First Easter Morning. Mark 15:1, 25, 37, 43–47. 16:1-8. Matt. 28:1-10.
The First Easter Evening. Luke 24:13-35.
The Heavenly Home. John 14:1-3; Luke 24:50-53.

Missionary Story "How the Artist Forgot Four Colors." In *Missionary Stories for Little Folks*, by Margaret Applegarth.

Pictures Spring Song. By Jessie Wilcox Smith.
Tulip Time. By Jessie Wilcox Smith.
Women at the Tomb. By Ender, or Plockhorst.
The Hope of the World. By Copping.
The Walk to Emmaus. By Plockhorst.

The room should be made as attractive as possible with spring flowers, pictures and growing plants, not forgetting fresh air and sunshine, so that the surroundings may help the children to feel the joy and beauty of the return of spring, and to associate them in their minds with the love of the heavenly Father.

Plan the activities of the pre-session period so that the children's interest in the awakening life out-of-doors may be stimulated. This may be done by the making of posters or booklets illustrating such verses as:

"He hath made everything beautiful in its time." Eccl. 3:11.
"Behold the birds of the heaven . . . . your heavenly Father feedeth them." Matt. 6:26.
"Truly the light is sweet and a pleasant thing it is to behold the sun." Eccl. 11:7.
"The flowers appear on the earth
The time of the singing of birds is come." Song of Solomon 2:12.
"He maketh his sun to rise." Matt. 5:45.
He causeth the grass to grow for the cattle." Ps. 104:14.
"He causeth to come down for you the rain. ' Joel 2:23.

Pictures of bluebirds, butterflies, leaves and blossoms of all kinds may be cut out of the Dennison crepe paper, or from magazines and collected by the teachers, or by the children themselves to be used as required.

If there is any one in the department who can draw a sketch on the blackboard of the city and the tomb, etc., it would be useful as a geographical background for the memory passage (Mark 16:1-7) of the "Easter Morning" to be recited by the third year pupils on Easter Sunday.

Songs Springtime songs begun in March or
"Morning and Evening" ("Every morning seems to say"). No. 9 in *Melodies*.
"At Easter Time" in *The Primary and Junior Sunday School Hymnal*
"God is Good" from the service "Spring Heralds" (8c) by Lorenz Pub. Co., Dayton, Ohio.
"Welcome Song," in "Songs of the Seasons."

First Sunday

Presession Period

Finishing up of Easter booklets to be given to the parents, to children in a hospital, to the sick members of the school, or as little love-gifts to the men's or women's Bible class from the primary department. Perhaps one or two of the groups have been making posters for the department or printing and illustrating a song.

Let soft music on the piano be the signal for the putting away of materials, and calling the children to worship. Begin on time, and detain the late-comers at the back of the room so that the service of worship may not be interrupted. (It has been found that interesting presession work lessens the nu tardy pupils.)

Worship Period

Supt. "Safely thro' another w
God has brought us on our
Let us now his blessing seek
Waiting in his house today.
Day of all the week the best
Happy day of Sabbath rest.

Prayer

Dear Heavenly Father, we tha for thy loving care over us du week just past, and for this "be when we can come to thy house to thee. Help us to please thee in all do, for Jesus' sake. Amen.

Supt. When I woke up this and saw the daylight, I thou Bible verse about the light sun. Let us say it together.
All "Truly the light is swee pleasant thing it is to behold (Eccl. 11:7)

(If it is a rainy day the superint words may be something like this I heard the gentle rain falling grass, I thought of how good is water the earth, and of the Bibl "He causeth to come down for rain. He causeth the grass to the cattle.")

Let us sing about what *every* seems to say to us.
"Every morning seems to say
There's something happy on
And God sends love to you
Dyke) Music in "Melodies.
Supt. Shall we not thank our Father for his love? Let us heads and think about all th we want to thank him fo Springtime.
(While heads are bowed i prayer) Supt. may softly
"For the birds and flowers
"For the warm sunshine pleasant showers of rain.
For our happy playtimes doors
For the Easter-time which that Jesus lives and love

A Blackboard Sketch
Mark 16: 1-7

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For Junior Groups

(*Boys and Girls approximately nine to twelve*)

The Junior Citizen ($1.60).
Prepared by Joyce Constance Manuel

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ish outlines of programs for a 30-day, 20-day, or 15-day
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ng Service

. We come to God's house to sing
d to pray and to hear stories from
s Word, and then there is another
ay in which we can show our love
d thanks to him. Can any one tell
e what it is? Yes, we can bring
r love-gifts, to be used to help
meone *else* to love him.
et the offering be brought forward
ne child from each group. Children
d while Bible verses are said, song
, and prayer offered.
. What Bible verse tells us to
ing our love-gifts?
onse. "Bring an offering and come
fore Him." 1 Chron. 16:29.
. What kind of giver does God
ve?
onse. God loveth a cheerful giver.
Cor. 9:7.
. "Cheerful givers" are those who
ve gladly.
t us sing:
Here we come with gladness
Gifts of love to bring.
aising him who loves us
Christ, our Savior King."
ine, "Little Drops of Water"
53 in P. and J. S. S. Hymnal)
ing Prayer

nstruction Period

groups with class teachers.
ory work, review of last Sunday's
, etc. Business, records.

bly Period
wship Service

Welcomed to returned absentees and visitors.

Welcome Song. In "Songs of the Seasons"

"On this glad Sunday morning
Our voices we will blend
In joyous songs to welcome
All these, our little friends."
Cho. (With a wave of hand salute)

Birthdays

Offering. Song. Record on Calendar. (bird, flower or butterfly seal) Class response—

"We'll ask the Father's Hand
To guide your steps aright
And lead you safe thro' all the years.
To his own home of light."

Prayer.

Dear Father, bless our little friend. Give him many happy birthdays. Watch over him and lead him safe through all the years to the heavenly home. May he grow stronger, taller, better each year, and more like Jesus every day.

Special Features.

Teaching of song, "At Easter Time," one verse.

Supt. "You will love this song better after you have heard the story today. Then you will know why the angels said, 'Christ is risen.'"

Second Instruction Period

Story "The First Easter Morning."

It was springtime in Jerusalem, and the birds were singing, and the flowers were blooming on the hills, but many people in the city were sad. They thought they had lost their best Friend Jesus, the wonderful Helper who had been going about doing good.

He had healed those who were sick, made the blind to see, the lame to walk and had cheered those who were sad. Many there were who loved him, but there were some bad men who hated him, and they wanted to put him out of their way. So they took Jesus outside the city and put him to death, by nailing him to a cross of wood.

Loving hands took his dear body and laid it lovingly away in a tomb in a garden. A tomb is a little room cut in the side of a big rock. The friends rolled a great stone up to the door and went away sorrowful.

(Continue the story as given in Matt. 28:1-10.)

Closing Service

Song (One verse of "At Easter Time")

"May our hearts be full of love
To Thee, our Father in heaven above
Help us to please Thee every day
In a cheerful, glad and happy way."

SECOND SUNDAY

Presession Period

The Uniform Lessons for 1925

It has long been the belief of the members of the International Lesson Committee and of other leaders in Sunday school work that the old Uniform lessons did not fully meet the needs of all pupils in the Sunday school. For that reason there has been much careful study of the problem in the endeavor to work out a better plan.

Now the International Lesson Committee has found a better way of outlining the lesson courses, and offers what is known as Group-Uniform lessons. Nearly every Sunday school board of the various religious bodies has recognized the great improvement in this new plan and their publishing houses will furnish Group-Uniform literature.

The new plan is simply this: The committee has selected Scripture lessons suitable for children under nine years old, who will be in one group; and other lessons suitable for children nine to twelve years old, who will form another group. All pupils above twelve will have the regular Uniform lessons as heretofore.

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We want to emphasize that the change in these lessons is the work of the International Lesson Committee, based on its long experience. Some houses may offer Primary and Junior lessons having the same topics as the lessons for older pupils. If so, it will be the work of some individual editor or other person, making such adaptations as may suit his own fancy. It will not be the work of the International Lesson Committee.

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Christian Board of Publication

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(Same as First Sunday)

Worship Period

Soft Music on piano.

Supt. "This is the day which th
hath made.

Response. "Let us rejoice
glad in it."

Song. "Morning and Evening
verse).

Prayer.

Scripture. Praise ye the Lor
Praise ye the name of the L
Ye that stand in the house
Lord . . . .
Praise ye the Lord for
good . . . .
Sing praises unto his name
is pleasant. —Ps. 135:1-

Song. "At Easter Time." (On

Recitation of Mark 16:1-7.
Third Year Classes.
(This will be a review of la
day's story of "Easter M
Today's story to be *told*
"Easter Evening," the story
walk to Emmaus)

Offering Service

(If there is some special
planned for today there will
versation about it.)
Verses on Giving. Song. Praye

First Instruction Period

Review of last Sunday's lesson
ords made of memory work,
work, etc.

Assembly

Fellowship Service
Greetings. Birthdays (Same a
Sunday)

Second Instruction Period

Story "The First Easter Ev
Luke 24:13-35.

Closing Service

Song "At Easter Time" (Last ve

Prayer

Dear Father, we thank thee fo
for the happy Easter ti
this day, for the Bible,
thy love.
Help us to find something
do for someone today.

THIRD SUNDAY

Presession Period

Let the children begin to lea
words of the song, "God is
Tell them to hunt up pict
illustrate it, during the we
that next Sunday they can
booklet with them on a fo
letter paper, to be tied with

Worship Period

Supt. This is our Father's hou
we have come here to meet
day. Those who love to c
Sunday school may say so i
words.

Response, "I was glad when th
unto me, Let us go into the h
the Lord." Ps. 122:1.

Supt. Sometimes we call "the h
the Lord" "the holy temple.
know our song about it. Let
it together.
"The Lord is in his holy te
(No. 65 in P. and J. S. S. H

Supt. We will bow our heads and "keep silence" and think about how God has given us so many good things, and of all that we want to thank him for in our prayer.

Prayer. Formulated by Supt. spoken softly while children "keep silence" with bowed heads.

Offering Service. (Same as First Sunday)

First Instruction Period. (Same as First Sunday)

Assembly. Fellowship Service. Greetings. Birthdays.

Second Instruction Period

Story

"Jesus Going to the Heavenly Home." Luke 24:50-53. John 14:1-3.

Closing Service. (Same as First Sunday)

FOURTH SUNDAY

Presession Period

Making of booklets illustrating the song, "God is Good," or, additional time spent on the memory work, etc., as required by the teacher.

Worship Period

Quiet Music. Song, "God is Good" played softly.

Supt. I wonder if you noticed any flowers blooming as you came to Sunday school today? God's rain and sunshine are calling out the buds, and blooms every day now, and we see little yellow ones nodding in the breeze, and holding up their cups "to catch the rain and dew," as well as some that are purple, pink or white, do we not? Let us sing the song about the message these little flowers bring us.

Song

"We saw a little flower bright
'Twas dressed in purple, pink and white
As we passed by, it seemed to nod,
And say to us, "How good is God."

Supt. Let us thank our heavenly Father for all the beautiful flowers he is sending us.

Prayer.

Supt. "For lo the winter is past . . . . The flowers appear on the earth.

Children. The time of the singing of birds is come."

(Sing second verse of "God is Good.")

"We saw a little bird on wing
It stopped for us this song to sing
"I left my home in yonder wood
To tell you, child, that God is good."

Offering Service

Supt, If God is so good to us, shall we not gladly bring our gifts to show our love to him?

Response

"Little gifts to Jesus
Gladly now we bring,
While our happy voices
Praises to Him sing."

(Offering Song in "Songs of the Seasons.")

All "Every good gift and every perfect gift is from above, coming down from the Father." (Jas. 1:17.)

Prayer

First Instruction Period (Memory Work recorded, review of the last three stories, etc.)

Assembly Period. Fellowship Service. Welcomes, Birthdays, etc.

Second Instruction Period.

Story

"How the Artist Forgot Four Colors." Applegarth.

Closing Service

Singing of the song mentioned in the story,

"Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band, singing,
Glory, glory,
Glory be to God on high!"
(In many hymn books)

Prayer.

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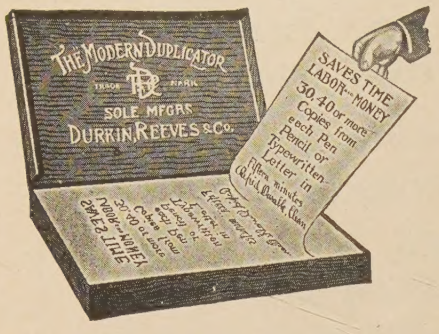
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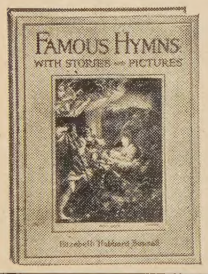

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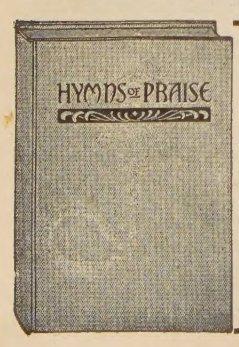

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